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MERRY IESTS,
Concerning
Popes, Monkes, and
Friars.

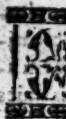
Whereby is discovered their
Abuses and Errors &c.

Written first in Italian by N. S. and
thence translated into French by
G. J. and now out of French
into English,

By R. W. Bac. of Arts of H. H.
in Oxon.

Omne talis parvum, quimiscuit vnde dicit.

Printed by G. Eld. r617.




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*The Translator to the
Reader.*

 Ourteous Reader (for so I hope to finde thee) so nefande and execrable, I confesse, have beene the practises of the *Passists* in this exorbitant age of the world, as late barbarous attempts at home, & a later bloody deed abroad can well testifie: that no man I thinke hath a tounge so Satirically inveciue, that hee can any waye make the bitternes of his speech correspondent to the cruelty of their actions. Wherefore these Apologues long since fitted to their follies, in comparison with it, may seeme vnto thee like *Damitions* pricking of flies, in regard of managing the affaires of his Empire: yet good vse may be made of them in these our dayes. For as in former time among the Romans (who were neuer almost without warres) there were *Ludi* (*ircences*, and *Naumachia*, plaies as they accounted them,

To the Reader.

but in nature consonant to their present im-
ployments; for they did both yeeld recreati-
on for the present, and also excercise them a-
gainst any future occasion: so in these our daies
of warfare against the trecheries of the Pa-
pists, after thy writing against their errors, or
reading of graue controuersies, or at least
more serious consideration of their irreligious
practises against vs; these Apologues may
serue vnto thee as a recreation, and yet with-
all they wil afford thee a manifest declaration
of some of their sottish superstitions, & good
arguments against them: for vnder a fabulous
superficies, thou shalt find true substance, and
in a seeming tale manifesteth truth. Where-
fore as *Virgil* on a time hauing some of old
Ennius his workes in his hands, said to one
asking him what hee did, *Ex Ennii stercoro
aurum colligo*: so maist thou, reading in this
booke answere any demaunding what thou
dost, that thou gatherest gold out of the dust
of Apologues. But (that I may come to my
selfe) if the plainenes of the translation bee
not pleasing to curious eares, I Apologize for
my selfe two waies; first, that mine Author
shall excuse mee, whom I so followed as one
intending to translate, and not to make a new.
Secondly, (wherein also I excuse mine Au-
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To the Reader.

thor) that the forme of the Apologues is such, namely, a relation of Dialogues, where *inquam* and *inquit* is oft inferred, that it could not bee otherwise. Yet as gold is not to bee refused, because it is digged out of the earth, nor pearles, because they are found in the sands: so I hope these witty conceites, will not bee distastfull to any, although they bee not related in curious tearmes; and that I shall not deserue dispraise in imitating him in words, of whom I borrowed the subiect of my speech. And so committing my selfe & my translation to thy censure, I commit thee and my selfe to him that will censure vs both: wishing thee as thou likest this first booke, so to expect more of me hereafter.

Thine, as thou art mine,

Rowland Willet.

To the Reader.

(then true,
WEe thought the Tuscans are more strange
 Which by the new found Perspective descri'd
 Far off smooth-seeming Luna's rougher hue,
 Which simple ignorance had long belied:
 See heere this Glasse o're Alpes & clouds detekt
 Romes long-maskt Moonelike tumors & defects.

W. R. to R. W.

Wouldst know the vulgar censure of thy book?
 Or how the Apists Will thy fables take?
 Ile tell in brieft, the first like Boyes will brooke
 Thy wholsome pills but for the gilding sake.
 The last will put thee on the tenter hook,
 And winke at that their sottish selues did make,
 Crying as once did the Athenians sad,
 Democritus by his laughing sure is mad.
 But when Hipocrates that learned sage (springs
 Shall feele thy temperate pulse and know whence
 Thy laughter, he will cry, the Romanes rage,
 Democritus is wise, the Pope and Popelings
 All are mad, who sell the heavenly heritage,
 While they themselves float on the Diuels wings;
 The Cordelier is mad who weares on's coate
 The rope, which better would become his throat.

H.I.

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H. I. to R. W.

IF painefull Merchants who haue ventur'd far
To bring home treasure from a forraign Land
Deserue great praise and iustly honour'd are,
How can thy booke but of the publike hand,
Win generall applause; though at the barre
Of enuy and her brood thy worth should stand?
With 2. strang tongues thou deckst: thy mothers tong
Merchants but fat the land with forrain dung!

To R. W.

TIs true Italianated English men,
Are by the Proverb stil d incarnate deuills
But this Italian English by my pen,
Contains a million of infernall euils,
Of Popes, Monkes, Cardinals, and Nuns ye tell
These are the fiends I meane and bags of hell.

I. S.

To the Papist Reader.

TWsb (will the Popish Reader say) th' are lies,
Professed Apologues, slaunders, all may see
I grant 'tis so; And yet as I surmize,
Tis with a matter of truth ye slandered be.

*Your trueſt Legends are but tales Canoniz'd,
Your ſerious workes ridiculous to view:
His falſeſt tales are ſtorieſ but miſprixd, (true.
And why may not the man which laughes ſpeake*

*Only for this vntruth I muſt him blame,
In that he giues the truth a lyers name:
Only in this I needs muſt ſay he failes,
And tels a tale in that he calls them tales.*

I. H.

The Translator to the Reader.

IF that a Iury doe condemne or quit,
Our Iudges and our Lawes allow of it:
And none is found ſo peeniſh and peruerſe,
To goe about their verdicts to reuerſe.
A friendly Iuries cenſure here you ſee,
Which of reproofe doth quit my booke and mee:
Then none I hope deuoid of hereties,
Will either me diſpraiſe, or it deſpiſe.
But if the Papiſts raile, and Pope doe curſe,
He bleſſe againe, not thinke my ſelfe the worſe.
Nor let men thinke theſe Apologues are lies,
Being grounded on Authentick histories,
As I in part, the learned well can tell;
Then Reader be a friendly iudge; farewell.

R. W.

Merry

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MERRY IESTES

of Popes, Munkes, and Friers:

Wherein are discovered the

*Abuses of the Pope and
his followers.*

The first Apologue, in which is shewed, not onely that the Pope may erre in faith, but also what is the faith of Popes and their Prelates.

A Romaine Courtier, in a certaine conference, said, that the Pope might erre in faith: for which he was present'y apprehended, and sent vnto prison.

And because hee was a man of great credit, the Pope sent one of his Cardinals to examine him; and hee not only constantly maintained his former speeches, but also said againe in the Cardinals presence: that the Pope might erre in faith; the Cardinall told him that hee was as hereticke to beleene it. But hee answering, said, what if I haue knowne wherein the Pope did erre in faith, shall I be accounted an heretick for belaying the truth; wherein (said the Cardinall) haue you

Merry iests concerning

you perceined that the Pope did erre in faith? Pope Paul (said he) on a time, as he was at dinner, said in my hearing, to many yet liuing, whom I can produce for witnesses, that he beleued that he should recouer Placentia befoze he died, but yet died befoze he recouered it; therefore I am perswaded that he did erre, and was deceined in faith. Then the Cardinall answered and said, we thought that you had spoke of the faith in spirituall things; no (said the Courtier) I spoke onely of faith in matters of this world, for as touching the faith in things which appertains vnto God, so farre am I from knowing whether he erre or not, that I am altogether ignorant whether the Popes, or you their Prelates haue any beleefe at all.

The 2. Apologue by which is shewed that the Pope cannot deliuer soules out of Purgatory.

In the time of Bourbon, Pope Clement being affraid, withdrew himselfe together with some of the Prelates which were his friends, into the Castle of the Holy Angel, & being there as it were shut vp in prison, a

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Popes Munkes & Friers. 3

Romane Gentleman said: buttill this time I haue alwayes beleueed that the Pope could deliuer soules out of Purgatory, but seeing that at this present hee cannot deliuer himselfe, and his deare friends out of prison, I am constrained to beleue, that hee is much lesse able to deliuer soules out of Purgatory.

The 3. Apologue, by which is discovered the folly of Priests and Monkes, who pray vnto God singing.

A Certaine Priest went vnto Rome to beg a Benefice which was void, and such good friends he had, that he was permitted to enter into the Consistory, the Pope and Cardinalls being there assembled, where devoutly falling downe vpon his knees hee began to demand the Benefice singing after the same manner hee was wont to sing the Letanie: saying with a loud voyce: Most holy Father, I humbly craue such a Benefice, heare me I beseech you: then turning himselfe towards the Cardinalls, and naming them one after another (singing as hee did before) he said, Most reuerent Lord (such a one) pray for mee that I may obtaine the Benefice, which I desire of the Pope. They hearing
B 2 this

this began all to laugh, being notwithstanding very angry with him, because they thought that hee had mocked them. Wherefore the master of the Ceremonies went vnto him and reprehended him, saying, that hee ought to aske that which hee would haue with greater reuerence: to whom he answered and said, I know not how to desire a fauour of the Pope and Cardinals with greater reuerence and deuotion, then with the same wherewith the Popes (who as we hold cannot erre) haue taught me to begge things needefull for mee, of Christ, the Apostles, and other Saints. And because, when I would haue any thing of Christ, or of the Saints, I pray for it singing (as the Popes haue taught vs to doe in the Litanies) I should neuer haue imagined that it had bene ill to doe as I haue done. At this they all laughed, and granted his request.

The 4. Apologue, by which is shewed what force the Councils haue, as also, vpon what the Popedom is founded,

Pope Paul on a time exhorted some of his Prelates to study the holy Scriptures, that at the Councils they might be able to

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Popes Munkes & Friers.

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uerthzow and confound the reasons and arguments of the Lutherans ; and one of them said it is needlesse that we should take so much paines in vaine, and to no purpose, seeing that your Holinesse may easily, and with a few words annihilate them all. When the Pope asked him by what meanes : he answered, in not accepting, but reprobuing, and condemning, as heresie all that they shall say contrary to your profit. The Pope confessed that indeed that was true, but neuerthelesse he thought it good that they thence shewed some reasons which moued him thereunto, as also that the Popedome and doctrine thereof had good foundation. It is not best for vs (said the Prelate) to read the Scriptures to that purpose, for they are contrary vnto vs ; but wee must betake our selues to your and our decrees, decretals, and extrauagants: then the Pope answered and said, although nothing may be directly had out of the Scriptures, yet it is good to study them, that when need shall require, we may be able to canill, and wrest them to our purpose, and phantasie.

Merry iests concerning

The 5. Apologie, whereby is shewed that Simonie is a sinfull thing, and whose successeurs the Popes Prelates are.

A Certaine Romane made his confession (of some matters which must not be spoken of) to a Confessor in the Temple of S. Peter in Rome; but the Confessor would not absolue him, vnlesse hee would giue him ten Crownes: wherefore the Romane said, Gratis accepistis gratis date, freely you haue receiued, freely giue. To this the Confessor answered he lies in his throat, who either saith, or will say these words: for I had not this office gratis, but I bought it, and it cost me more then an hundred Crownes. Then the Romane said, do you not know that these are the wordes of Iesus Christ, will you say that Christ doth lye: To this the Confessor answered, although these words are his, hee spoke them not to vs, for wee can at no time haue of the Pope the least office, Benefice, or fauour that is without mony: wherefore you must adresse your selues to the Apostles, to whom Christ spake these words. It is true said the Roman, he spake to them indeed, but he also meant thereby all that should succeed them

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Popes Munkes & Friers .7

them: If it be so (said the Confessor) wee are not the Apostles successors, but theirs who bought and sold in the Temple.

The 6. Apologue, by which is discovered the folly of those who beleeue in Reliques and worship them.

A Priest of Geneva moued with deuotion, travelled to visit certaine holy places, and after a time returned home againe, but with much lesse deuotion then hee had before, and with his purse quite empty. And being asked of many where the Reliques were which hee had brought to regaine the money which hee had spent in his iourney: after a little deliberation he answered, that he had brought two most excellent and most holy Reliques: and began to tell of them (but secretly) to his friends, intreating them that they would not speake openly of them, for feare least they should be taken from him by the Signeurie, withall promising them that if they would be secret, he would impart the sight of them, so that they would make him some contribution towards his great expences in procuring them; finally many being desirous to see them gaue him money: and

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then he (having before ordered his busines) drew forth a piece of silke, a goodly paire of Dres hornes, and holding them vp, said unto the people, that hee had brought them from mount Sina, and that they were the hornes wherewith Moyses descended from thence, after hee had ended his speeches with God. When taking a viol in his hand, he said that therein was contained the breath of Iesus Christ reserved by his mother when hee was a little one; and that hee had now brought it from Bethleem: Hee had no sooner finished these things, but all the Citty was full of the newes, so that he was presently called before the Seigneury & demanded whether it were true that hee had brought with him Moyses hornes, and the breath of Christ: and hee answered that it was true: then they asked him if he were not ashamed to make men worship a paire of hornes: If you (said the Priest) are not ashamed to make men worship and fall downe before the taile of the Asse on which Christ rode on Palme Sunday; Dought I to thinke it a shame to make men worship these glorious hornes of Moyses: & dost thou beleue (said one of the Seigneurie) that these are the very hornes of Moyses, and that in this viol there is the very breath of Iesus

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Iesus Christ Then he answered and said, I doe as verily beleue that in this viol is the breath of Iesus Christ, and that these are the hornes of Moyses; as I beleue that to be the milke of the Virgin Mary, which is in your viols, which you say is hers, making men reuence and worship it as an holy Relique. When hee had thus said, they let him goe.

The 7. Apologue, in which is shewed the folly of many, who laugh when they should weepe, and weepe when they should laugh.

Pope Iulius the third, on the day of his coronation, made a great feast, especially for the Ladies of S. Peters Palace; amongst which there was one who said, wee women are the veriest fooles in the world, and being asked why? she answered, because when Iesus Christ went to be crucified, hee went to his soueraigne triumph over sinne, death, and hell, to the great gloze of his heavenly father, and to our saluation, and perfect happinesse, and then we wept, and made great lamentation: but now on the contrary at this mans coronation, whence will procede the great dishonour of God, and the certaine
ruine

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ruine and destruction of many Christian
soules, we passe the time in feasts and merriment,

The 8 Apologue, in which is shewed plainly
that there is no Purgatory,

There was in Rome an excellent and learned
preacher; of whom Pope Paul the
third (as of one in whom hee put great confidence)
demanded on a time secretly, whether he did
believe that the Pope had (as men said) so great
power and authority ouer Purgatory that hee
could thence set at liberty all the soules therein,
and cause that none should euer come thither
againe: but the preacher durst not boldly
speake his minde herein, and would by no
meanes say any thinge against his owne
conscience, and therefore remained in doubt.
Wherefore the Pope (perceiuing it) gaue him
incouragement, saying that he would haue
him speake his mind freely, without feare, or
rather respect. When seeing that the Pope
desired to knowe the truth, hee answered that
he had no power at all ouer Purgatory.
Again (perceiuing that the Pope did greatly
wonder at his words) he said thus vnto him;
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Popes Munkes & Friers. 11

your Predecessors as great power and authority as you, or had they lesse? the Pope made answer that it was equall to his: then (replied the Preacher) if they had as great power as you, and by the same were able at any time to empty Purgatory, as you suppose your selfe able to doe, it is fit we belieue that among so many Popes, some one was found so full of charity to free all soules thence for ever. The Pope answered that he could not tell that. But (said the Preacher) I know this well, that Iesus Christ the Soueraigne Priest, hath of himselfe infinite charity and power; and seeing that with his owne proper blood he hath truely and for ever purged the soules of his elect, what need haue they of any other purgation? wherefore I know not what that power is, whereof you brag and boast so much.

The 9. Apologue, by which is shewed the great ambition of the Popes Prelates, & the meanes they haue to come vnto dignity.

Pope Paul the third, being asked of his kinsmen by what meanes hee did ascend to the Papall dignity: answered and saide, wee came vnto it by shewing that by the

course

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course of nature our time in this life could be but short, and that we with patience had long expected it; by exquisit practises, by liberall promises, by bragging what great friendes we had to terrifie the Cardinalls if they did not elect vs to be Pope: and finally by subtil sleights, and a large conscience.

The 10. Apologue, by which is in part discovered the auarice and superstition of the Priests and Monkes.

A Rich Seigneur of Paris, being very sicke the chiefe of all the Religious in the citie went at seuerall times to visite him, more indæde respecting the giiftes and rewards they hoped for at his hands, then his soules safety. And the Cordeliers exhorted him to call vpon and put his trust in S. Francis, the Iacobins in S. Dominicke: and the other in those Saints of whose order they were. The Priest likewise exhorted him that hee would commend himselfe into the hands of S. Peter, or of the Saint to whom their Church was dicated. The Noble man perceiuing this diuersity. caused them all to be sent for, and to be assembled into his Chamber, and then said thus vnto them. When I first fell sicke

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sicke, I caused all the Whistians in the City to come vnto mee: and they could not agree among themselues to giue me a medicine, because that euery one of them, to seeme more learned then the rest, reprobued all that the other would haue giuen mee, & counselled mee to take that which he would administer vnto mee. Wherefore calling them together, I said vnto them, euery one of you would haue me take the Whisicke which he hath ordained for mee, now if I should take all, they would bring my body into worse estate then it is already: if not kill mee, and if I should resolve to take but one, I know not which to choose: wherefore you shall goe into this next chamber, from whence you shall not come, untill you doe agree to giue me a medicine approued of you all to be the best; then the Whistians, knowing that long fasting would bring danger to their owne bodies, did quickly consent and brought me physicke; assuring mee that it was farre better, and more agreeable to my maladie then any they would before haue giuen mee. Now in like manner, you being come to medicine my soule, are different among your selues; for euery one of you doth exhort me to call vpon such a Saint, and I, by reason of my great sicknes and debility

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ty of body, am not able to make prayers particularly to so many. Therefore goe you into the Physicians Chamber, and assure your selues that y^e shall not come forth thence vntill you tell mee all with one accord, to whom especially and onely I ought to commend my selfe for my soules safety. When the Priests, and Monkes, perceiuing themselves likely to fall into two inconueniences, that they must either y^eld one to another, which they would by no meanes doe, or else be oppressed with hunger, which their gluttonous paunches could not endure, found out a third way to auoid both; which was, that seeing none of them had made mention of Iesus Christ, they would exhort the sicke man to commend himselfe to him aloane. Which when they had done, the noble man demanded of them, whether they all iudged it much better for him to commend himselfe into the hands of Iesus Christ, then of any of the Saints? and they all answered that it was better. If you are so perswaded (said hee) why had you not said as much at the beginning? Is it possible that (when you exhorted mee to call vpon your Saints) you should be so ignorant, that you knew it not more expedient for mee that I commended my selfe wholly and onely to Iesus

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Jesus Christ: Get yee hence, get yee hence, you are a company of murderers, thieves, and wicked fellows, fraughted with avarice, lying and hypocrisie: and so with great disgrace, hee commanded them to be thrust out at the doores.

The 11. Apologue, by which is shewed that the Pope ought not to be Bishop of Rome.

Pope Iulius the third on a day wrote vnto the Emperour, intreating him that hee would be content to make a King of Naples in Italy, a King of Sicilie, and a Duke of Milan, on this condition that they should do homage and pay tribute to his Maiesty: alleging this reason, that he was Emperour and King of Kings, and therefore ought not to be besides a particular King, and Duke also. To this Caesar answered, that he was content to doe so, if that hee in like manner would resignie the Bishopricke of Rome to another, the which, by his owne reason hee ought to doe, contenting himselfe to be Pope, and vniuersal Bishop of Bishops (as he himselfe said he was) and not to be the particular Bishop of Rome also. But hee was assured that the Pope would neuer yeeld thereto, know,

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knowing well, that if he left off to be Bishop of Roome, the world would no more hold him to be Pope, and Soueraigne ouer them as now it did being abused by his greatnesse.

The 12. Apologue, by which is shewed the superstition of some of the commaundments of the Pope.

There was a Bishop of Denmarke, who because he dwelt farre from Rome, and that diuers occasions might happen in his Bishoprick to cause him to send to the Pope; did for a thousand crownes buy the Popes whole authority, with this prouiso, that hee should vse the same no farther then the precincts of his owne Diocesse: notwithstanding he so behaued himselfe: that complaints of him were brought vnto Rome, so that the Pope cited him to make his personall appearance before him, and the Bishop at the day appointed was present. Now because that hee was a man of great authority, the Pope held the Articles whereof hee was accused in his owne hands, and examined him before all the Prelates, saying, wee haue vnderstood that you haue charged your people with many new fasss ordained by you, as if ours were not sufficient, but that you must supply our imperfections: and you (saide the Xth of

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Popes, Munkes and Friers: 17

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ned by you, as if that the temperance and so-
briety giuen vnto men by God were not suf-
ficient, but vnperfect, vnlesse you added som-
thing thereunto. Againe said the Pope, wee
gaue you our authoritie, to the end that you
should make men obserue our ordinances,
and not to forge a new Christianity: so (said
the Bishop) Iesus Christ hath giuen his au-
thority vnto you, to this end and purpose,
that you should cause men to keepe his com-
maundements, and not by adding yours
thereunto, to make a new Christian religi-
on. We should haue liked it well (said the
Pope) if for the good of your Church, you
had made any statute or ordinance, so that
you had not also made the breach thereof a
mortal sinne, but you haue obliged the peo-
ple thereunto vpon paine of eternall death,
and which is more, haue more severely pu-
nished the transgressors of your commaundes
then the transgressors of ours. In
like manner (said the Bishop) if you had or-
dained any indifferent thing for the commo-
dity of your Church, and not tyed men to the
keeping thereof vnder paine of damnation,
it had not bene displeasing to God: but you
on the contrary haue decreed that whosoever
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will not obserue your commandements, shall goe to hell; and doe inflict more grienous punishment on those which transgresse your ordinances, then on those which break the commaundements of God; wherefore I haue followed you, as your good and obedient sonne. Then the Pope said againe vnto him, but wherefore haue you commaunded, that in your fasts the people shall drinke but once? If you (said the Bishop) haue ordained, that in your fasts men shall eat but once; why may not I hauing all your authority (so that I can by no meanes erre) commaund that they drinke but once in mine; but were it not much better (said the Pope) that they drinke three or fouer times, rather then poure down so much at once to make their eies stare, and their bellies cracke againe? So (said the Bishop) they who eat but once in your fasts doe so gorge themselves that their bellies are euen ready to breake, and were it not much more profitable for the health of their bodies, if they made three or foure moderate repasts of that which they gourmandize at once. But what folly is it of you (said the Pope) that in your fasts you haue wholly denied bread? what would you haue them eat? And what I pray you (said the Bishop) hath moued you

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you to forbid the vse of flesh, and egges, and milke in your fasts? what would you haue them eate in those dayes? Other things (said the Pope) ordained for their sustenance; men may likewise liue without bread (said the Bishop.) But if neede bee (said the Pope) I permit the vse of flesh, so they pay me for it. So I (said the Bishop) suffer my people to eate bread if they will buy a licence of mee. But bread (said the Pope) is a creature ordained by God for the sustenance of mans life; so (replied the Bishop) is flesh created of God for the benifite of men, yet you notwithstanding haue forbidden it. The Pope was now at the end of his roule, and for a conclusion added this. There is one thinge more, which indeed hath offended vs more then all the rest, which is, that when any of your subiects being grieued by your strange ordinance, doe flye vnto vs for succour and refuge, you confiscate all their goods, yea and put them to death also, if they fall into your hands. What also (said the Bishop) I learned of you Holy Father; for if any one oppressed by your intolerable impositiōs, haue recourse to God, hoping through faith only to obtaine remission of his sinnes; you cause him to be burned, because he did not beg absolu-

tion of the Priests and Ponkes by you ordained; accounting him an heritique, who puts all his trust in God onely through Iesus Christ his welbeloued sonne, our onely sauiour and aduocate. Well to conclude, the Pope would haue punished him, but that the Bishop shewed he could not doe it, but hee must much condemne himselfe thereby, and greatly derogate from his authority, for (said hee) seeing I haue done nothing, but I did it as I was Pope, and by the authority which you haue giuen mee, if you punish mee, it will follow, that the Pope as hee is Pope may erre, and by consequence the Popdome will loose much of its credit and reputation. The Pope was aduised that hee spake the truth. Wherefore he commanded him to renounce his presentment to the Popdome, and to resigne his authority, which he would not do, alledging that the Popdome was his, for he had well bought it, then the Pope offered to restore his thousand crownes, which hee paid for it: but the Bishop would not accept of them, both by reason of the great gaines he made thereof, as also for the great honour he receiued thereby. Finally, the Pope seeing no remedy, did earnestly intreat him, that he would gouerne himselfe so wisely in his

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his affaires, that no tumult or controuersie might thence arise: and so after great feasting, with many kinde and friendly farewells, hee sent him backe againe into his owne countrey.

The 13. Apologue, wherein is shewed the originall of the Popedome.

AS some were talking of the controuersies betwixt the Lutherans and the Pope: one said that at the Councell of Trent the Lutherans would sure ruinate the Popedome, for they would shew plainly that there was neuer any Bishoppe of Rome rightly Pope, and proue not onely by histories, but also by the holy Scriptures, that S. Peter was neuer at Rome, and therefore could not leaue the Popedome to the Bishops of Rome, which Iesus Christ (if men will belieue it) left vnto him: but another answered him, and said, if they haue no other reasons, they can neuer bring their enterprize to passe, for to ouerthrow the Popdome they must proue, not that S. Peter was neuer at Rome, but rather that the great Diuell of hell was neuer there: and then it will necessarily follow, that no Bishop of Rome was Pope, seeing

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that, not S. Peter, but the Dinell brought the Popedom thither: now because they shall neuer be able to proue that the Dinell hath not bene at Rome, which is the chiefe and principall Citty where the Dinell keepes his residence, it followes that by this meanes, they cannot ruinate the Popedom.

The 14. Apologue, by which is shewed that the Pope as Pope, may erre.

IT happened on a time as Pope Clement was at dinner, that certaine of the Monks disputed in his presence, whether the Pope might erre or no: and after long disputations they concluded that he might erre as he was man, but not as Pope; and the Pope giuing eare vnto them said, you are dissembling flatterers, for we erre dayly in many things, & neuerthelesse we are Pope still. Then one of them answering said, that when he erred it was as hee was man, and not as Pope; to whom the Pope replied thus: when we be holy Bishopricks, it is certaine that we doe it as Pope, and yet therein we often erre in conferring them on wicked persons, esteeming them to be honest men. To this the Monks knew not what to answer having not

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not onely the truth, but also the Pope himselfe againſt them.

The 15. Apologue, by which is ſhewed that the Pope ought not to haue dominion in the temporall eſtate.

THe Emperoz on a time demanded of Pope Paul, whether the ſame man might lawfully be both Pope and Emperoz: The Pope fearing leaſt that the Emperoz (who was then without a wife) would make himſelfe Pope alſo, ſaid that it could not bee, al- leadging many reaſons for it, eſpecially this, that a man could not at the ſame time well gouerne things ſpiritual, and temporall both. Then the Emperoz ſaid, and why then will you be both Pope and Emperoz, and in ſigne thereof not onely uſe the ſciter as Pope, but alſo the Imperiall Diadem as Emperoz? Leaue off therefore (as it is fit, the Domini- on, and government of the temporall eſtate, and let it ſuffice you to be Pope: this if you will doe of your owne accord, I ſhall take it kindly, and enrich and exalt your kindred to great dignity; and the ſucceeding Popes ſhall be ſo weake, that they ſhall not bee able to hurt them; but if you will not doe it in

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kindnesse, we shall be constrained to make you do it by force. The Pope vnderstanding this purposed to giue his sonne Peter Loys all the lands of the Church, and was about to giue him Parma and Placentia, but his enterprise was hindered both by the Councell, as also by the losse of Placentia, and the death of his sonne, but especially by his own death, so that he could not reuenge himselfe of the Emperoz as he had determined.

The 16. Apologue, by which is discovered the excessiue pride and folly of the Popes.

Certaine men were talking of Princes, Kings and Emperors, and one of them said, that their greatnes did cause that many were found amongst them so proud, that they did forget themselves to bee but men, and so made their folly knowne vnto the world; but I pray you, said another of the company, was euer any of them knowne so proud and deuoid of wit, and discretion, that they perswaded themselves, that they were Gods, as the Popes esteeme themselves to be.

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The 17. Apologue, in which is shewed the vanity and folly of those which place their Daughters in Monasteries.

There was a Gentleman of Sienes, who (being not able to give a great dowry with his daughter) was determined to place her in a Monastery; and first communicating his purpose with a friend of his, he said, I would willingly marry my daughter, but without the utter ruine of my estate, I am not able to disburse a thousand Flozins, and therefore I am determined to place her in a Monastery. But his friend said unto him, you shall spend much more in making her a Nunne; for first you must pay to the Monastery two hundred Flozins for her dowry, and afterward you shall spend so much in habites, surplices, mochours, bailes, Images of our Lady, ornaments of her Chamber, with many other curiosities, & which is more in a sumptuous Banquet first whē she is inuested; secondly when she professeth, that you shall find no end; wherefore all being well considered, you shall find that with much lesse damage to your estate, you may marry your Daughter to some honest man, according to the

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the ordinance of God, then contrary to the same, prostitute and abandon her to those adultrous Ponkes, who burne continually with the fire of concupiscence as they well deserue: because they do w chastity which is not in their power, and contemne the remedy which God of his grace hath given to the humane kinde against this concupiscence, which is the holy marriage instituted of God in Paradise, and honozed by the presence of our Lord Iesus Christ in Cana of Galilee, where he did his first miracle. This counsell so well pleased the Gentleman that he resolved to marry his daughter.

The 18. Apologue, by which is shewed vs what commonly is the pride of the Pope, and faith of his Prelates.

A Cardinall being sicke, and likely to dye, made his confession; and his Confessor amongst other things demanded of him whether he had worshipped one God alone: And he answered and said, knowing wel that I ought to worship but one God and one Christ; and seeing that the Pope is God and Christ on earth, for feare least I should worship two Gods and two Christs, I haue abandoned

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bandoned the inuisible God in heauen, and in his stead haue adored the visible God on earth, and therfore haue alwayes worshiped the Pope as my God and Christ, and on him haue grounded all my faith and hope, him haue I honored, loved, feared, praised, magnified and glorified as my God. Then the Confessor said that there was but one God and one Christ, and that the Pope was neither God nor Christ: although indeed the abused world did accompt him as his Vicar. When he had thus spoken the Cardinall cryed out vpon him, and said thou art a foole and a very hereticke too, if thou belieuest that the Pope is Christs Vicar on earth, for then it would necessarily follow that Iesus Christ were greater then the Pope; but on the contrary I would thou shouldst well know, that if Iesus Christ should come visibly to Rome, the Pope would not entertaine him, if hee did not first humble himselfe before him, acknowledgeing him to bee his superiour, yea and also kisse his Pantofle.

The 19. Apologue, by which is shewed the great men of the world, what they ought to doe.

A Cerreran, or seller of pardons, arrived at a city, wth authority to deliver soules out of Purgatory, and many went unto him to obtaine this deliverance. Wherefore the Governour of the City commanded him to shew his buls, and when he perceived by them that he had all the power of the Pope, hee demaunded of him how many soules hee could deliver out of Purgatory: The Cerreran answered, that the power of the Pope (which he had) was infinite, and that by the same he could deliver as many soules as were in Purgatory, although they were in number infinite: and moreover, that hee could preserve all from coming thither, which should at any time deserve to be tormented there. Then the Governour said unto him, for how many crownes wilt thou deliver all the soules of those which either are dead or shall hereafter die within my Jurisdiction: And hee demaunded five hundred crownes, (contenting himselfe to gaine foure hundred by the bargain, for the odde hundred he had disbursed

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disbursed for the bulls, and authority which he had bought of the Pope) the Governour was contented with the price and paid him the money, and caused him to make a publicke and authentike acknowledgement of the sale. When presently he let the Priests and Monkes which were his subiects vnderstand how the matter went: aduertising them that they should no more take paines to read their Breuiere, nor to say Masses and prayers for those which either were dead or should at any time dye within his liberties: but that they should pray onely for the liuing, or if they would pray for the dead, that they should pray for those only which died out of his dominions, (but hee knew well enough that they would pray for none but those they were paid for.) Then hee caused the yearely donations and gifts which his Subiects had subiects had bestowed for saying of Masses, and Seruices for the dead to be brought vnto him, and therewithall (conuerting it to a good vse) hee built an Hospitall for the poore and maintained a great number therein for the reneweles were very great.

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The 20. Apologue, whereby is shewed the folly of them who beleeue that the Councells cannot erre.

Certaine Iudges on a day went and visited their Bishop, and finding him very busie in the study of the holy Scriptures, they demanded of him why he did so trouble and weary himselfe with study? Because said he, I must goe to the Councell of Trent, where wee must iudge not of things which concerne the goods, life, and honor of men, as you do in your iudgements, but of things which concerne the safety of mens soules. You are vnwise (said the Iudges vnto him) to study for that purpose, seeing that when you are at the Councell, you cannot erre in your determinations; (for the Councells cannot erre.) If that wee temporall Iudges were as sure that wee could not erre in our iudgements, wee would neuer study the lawes, then the Bishop said vnto them. We say true indeed, and for that cause many of vs Bishops who come to the Councells are very ignozant and vnlearned: but I study that I may be able to conferre and talke with other men of matters which shal be presented vnto

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vs, or haue bin heretofore objected by the Lutherans for although wee cannot erre in our publike determinations, it both not follois that we cannot erre in our priuate talks, and conference: nay if you were there present, yee should heare not only differences and dissensions amongst vs, but also manifest contradictions. The Iudges said vnto him, that for all this he did ill to study, seeing that by how much the more learnedly and truely hee spake of Iesus Christ, by so much the more he should be esteemed a Lutheran.

The 21. Apologue, whereby is shewed the folly of them who belceue in the Pope.

I In the time of Pope Boniface the seauenth who was very wicked, as commonly the rest of the Popes are) there was in Rome a foolish and wicked fellow possessed with such a frenzie that he thought himselfe to bee the Popes Lieutenant wherefore going vp and downe Rome, he would bragge that he had all the Popes authority: so that all laughed at his folly, except one Romane Gentleman who belaeued him, and thereupon bought of him diuers offices and linings; which when the Cittizens vnderstood they began to mock
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and laugh at him more then at the foole, saying vnto him that he had lesse witt then the other, because he believed him; withall shewing him certaine reasons why he should not giue credit to the fooles words, as first because he shewed no warrant, or authentike testimonie from the Pope; secondly, because the Pope was then present at Rhome, so that hee could well execute his office in his owne person, and therefore it was not likely that hee would ordaine a Vicar in his place: Lastly, that if the Pope would make one, hee would by no meanes substitute such a wicked foole as this fellow was to exercise his authoritie in his stead. But the Gent. answered them and said, by your owne reasons ye are verier fooles then I, in that you believe that this Boniface is the Vicar of Iesus Christ: for first yee haue no warrant or testimonie for it from the holy Scriptures, which are the word of God. Again, yee know well that Iesus Christ in spirit is alwaies present with his Church, so that he can well rule and gouerne it himselfe. Thirdly, if hee would haue another gouerne in his place, without all doubt to an office and government of such great importance, hee would neuer haue chosen such a foolish and wicked man, as this

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Pope Boniface is. These reasons so well pleased them all, and were found so sufficient, that presently they drove the Pope out of Rome. But indeed men were at that time wiser, then any that live in these our dayes.

The 22 Apologue, in which is declared the impiety of them who commit the charge of soules to vnworthy persons.

There was on a time at Rome a Cardinall of Germanie, who intreated a learned Doctor who then lived at Rome, that hee would undertake the charge of instructing his sons, offering him for his paines five hundred crownes by the yeare. And being asked by the Doctor when hee would send them to Rome: hee answered that he would not send them thither at all: then (said the Doctor) it is impossible that I should be their maister, for I have determined never to leave Rome; I care not (said the Cardinall) whether you be present with them or no, so that you will onely beare the name of being their Maister. That condition the Doctor willingly accepted: wherefore the Cardinall, as one very ioyfull thereat, went presently and recommended all to the Pope, saying, hee now thought

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himselfe well eased of a great charge; but the Pope laughing at him, said, what profit, I pray you, will arise to your Children from such a Maister who will neuer bee with them, by this you shew the small loue that you beare vnto them. Then the Cardinall answered and said, you shew much lesse loue to your spirituall Children, in that you appoint Italians and other strangers to be Pastours ouer the poore Germanes, who notwithstanding neuer come at vs; inso- much that many of them know not where their Bishopps lie; and yet things which concerne the soule are of farre greater consequence then letters: moreouer I haue provided for my children a master who is a learned man, and well able to teach and instruct them: but you ordaine to be Bishops ouer the People, those who are not onely sinfull, and wicked, but also vnlearned and ignorant beasts: wherefore if I in this case haue not satisfied my duty, assure your selfe that you much lesse satisfie yours, in placing such Pastours (or rather Molues) ouer the sheepe of Iesus Christ: the Pope knew not what to answer, but being very angry, bad him depart out of his sight.

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The 23. Apologue, by which is discouered the foolish presumption of them, who teach new rules and manners of liuing like Christians.

Pope Iulius the second, hauing caused the Church of S. Peter to be pulled downe with an intent to reedifie it after a more beautiful and stately manner, commanded a pourtrait thereof to be drauene by the chiefest Architect and contriuer of buildings which was then to be found, which he did so exactly that the Pope liked well of it as some as hee saw it, and gaue charge that the foundation of the building should bee laid according therunto. Now at the same time, there were certaine Master Carpenters, who knew how to make nothing well, but lesse it were a Ware or a Coffer, or such small matters, yet notwithstanding did so much presume of themselves, that every one of them did undertake to draue a severall Platforme of S. Peters Church; which being compared with the former, resembled rather little cottages then any thing else. Finally every one being desirous y^e the Pope should approue his for good, and build the Church according to it, made such meanes that

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the Pope had the sight of them; but hee mocking at their foolish presumption said, vnto them, our purpose is to build but one Church and therefore one platfome will suffice, and already wee haue procured one, which wee thinke to be absolute; what therefore would you haue vs doe with your cabbings: then the Carpenters answered and said, Holy Father, you know that there is but one Church of God, and Iesus Christ the Soueraigne maister and builder thereof, hath giuen it an absolute and most perfect forme, and rule of lining as Christians ought to doe, approued euen of you Popes to be very good, and neuerthelesse you receiue and approue other rules and formes of lining, made by Basill, Benet, Dominicke, Francis, and many other, who haue presumed so far (at least as the Punkes would haue men beleue) as to ad their foolish inuentions & humane traditiōs to the most perfect rule of the commandements of our Lord and only lawmaker Iesus Christ: why therefore will not you receiue and allow of the platformes, and portraites which wee haue drauone: But the Pope made answer that theirs was nothing worth, because they did not serue (as the other did) either to the augmen-

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tation, or preservation of the Popedome.

The 24. Apologue, wherein are condemned humane rules and commandements touching spirituall liuing, together with a demonstration of the euil which proceedeth thence.

In the yeare of Iubile, two holy men went vnto Rome, to see if it were true (as they had heard) that there were so many hypocrites, superstitions, Idolatries, and impieties? And that they might bee the better resolved, they went vnto Cardinall Chiccie, as to the fountaine of all, and demaunded of him what a man ought to doe to be saued? and hee answered that hee ought to enter into his religion. As, said they, there is but one Christ, one Gospell, one law of God, one Baptisme, and one faith: so there is but one true Religion, which is that of Iesus Christ. Then the Cardinall answered, I would haue him enter into my religion, without departing from that of Christ; that cannot bee (replied the other) for the Conuentual Friers of S. Francis, the Friers of S. Francis, the Friers of the Obseruance, and of the loue of God, the Friers of S. Clare, and the Boscaines, and the Cabuchines, haue all one

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same rule of S. Francis, and yet the same person cannot at the same time bee of two of these religions, and then how can one at the same time be of Christs religion and yours. seeing the rule of yours is repugnant to that of Christ: that is as much to say, as that a Dunke of S. Francis may be at the same time a Chartreuse also, which is a thing impossible, for as much as their orders are not onely different, but in many things quite contrary. Then the Cardinall said, although the rule of my religion be different from that of Christ, yet is it not contrary: but (said they) the rule of Jesus Christ is so perfect, that nothing can be added thereunto, for we can doe no good worke to the glozy of God but we are obliged vnto it, by the most perfect law of God, which commandeth vs to honour him above all things, in all places, at all times, and by all meanes possible: wherefore if your religion being (according to your owne speeches) different from that of Christ, doe command any thing which you are not tyed to doe by the law of God, it followeth that it is all naught, seeing that God hath commanded all things which are good. Now that those things which you command besides the commandments of God

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are all bad, and wicked, yea and contrary to those thinges which God commaundeth, it appeareth plainely. for you forbid your sect to preach, and Christ would haue the Gospell preached in season and out of season: you would not haue them labour, and take paines, and God commaundeth that wee should get our bread with the sweate of our browes: you exempt them from their obedience to their Parents, Princes, and other Maiestrates, and God commands the contrary, that wee honour our fathers and mothers, and be obedient to the higher powers; you forbid them to marry, although they haue not the gift of continencie, but God on y contrary inuited men to holy marriage; you commaund them to abide alwaies in the Monastery, although they bee indued with good gifts from aboue to do some good and holy worke abroad: and so of all your ceremonies, where with men being fast bound they are depriued of the true spiritual Christ's an liberty, and in nothing subiect and obedient to God, and the holy spirit. The Cardinall knew not what to answer, but said, that although their words were true, yet the Pope could dispense with all, and so hee bad them fare well.

The 25. Apologue, whereby are shewed the sottish frenzies of the Munkes and Nunnes,

The Ambassadour of Soudan being at Florence, demanded on a day of Lawrence de Medicis, why he could not see fooles running by and downe the streetes of Florence: as hee had seene commonly in other Citties: And he answered and said because wee keepe all our fooles locked by in diuers places, according to the aduersity of their frenzies: and then leading him forth of Florence, hee shewed him diuers Monasteries of Munkes, and Nunnes, saying vnto him, that therein dwelled all their hee and shee fooles: And after the Embassadour had seene them and those also which were within the Cittie, hee did exceedingly wonder at the great number of fooles: and especially that so many, and so different frenzies could enter into the braine of man.

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The 26. Apologue, where in is discovered the great ignorance of some of the Popes Prelates.

THe Reuerend Fathers of the Councell of Trent, disputed among themselues about Peters Supremacy of the Church; indeauoring to proue by the words of our Lord Iesu Christ to Peter, when he said, Thou art Cephas, that the Pope was head of the Church, but some of them said that it could not be thereby proued, because that Cephas was a Syriacke word and did signifie (firme) or a (stone) but there was one, who bearing great affection to the French Tongue, said vnto them, you know not what you say, for Christ in that place doth not speake in the Syriacke but in the French tongue, wherein Chef signifieth (a head) and though he said Cephas, yet is it pronounced Chephas, so that he spake both French and Latine.

The 27. Apologue, by which is shewed the originall of the Popedome, and how it came to be so great.

One demanded of his friend, what was the Originall of the Popedome, and how

how it did increase to such an extraordinary greatnesse: And the other answered and said; the Emperour Phoca planted it, the Kings of France did water it, and the Diuell of Hell hath giuen it increase: but little ones shall cut it downe, and simple ones shall make it into Fagots, and Iesus Christ will consume it by the fire of his holy spirit.

The 28. Apologue, by which is shewed the great pride of the Popish Bishops.

There was a Bishop who had beene a diligent and learned Preacher; hee being abroad in his Diocesse in the Lent, was intreated by many, that he would giue them a Sermon as he was wont; but hee answered and said; these twenty yeares or there about I haue taken great paines in preaching, only that at length I might ascend to the dignity of a Bishop: wherefore ye are very simple and foolish people to thinke that I will now descend, and debase my selfe so much, as of a Bishop to become a Preacher.

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The 29. Apologue, where in is discovered the folly of the Pope and Papists.

In the time of Pope Leo, there were ten notable fooles running about the streets of Rome; all which on a day the Pope sent for to make him pastime as he was at dinner and as soone as he saw them hee laughed exceedingly at the diuersity of their follies; now there was one amongst them who thought himselfe to be Emperour of all the world, and as an Emperour did command the other fooles and distributed amongst them the estates and governments of the World; doing it with such a binacity and grace, that the beholders indged him to bee thoroughly perswaded that hee was an Emperour indeede. Therefore the Pope saide vnto them about him, this poore man is marvellous foolish, that in so great ponerty, hee doth perswade himselfe to bee an Emperour. But the foole hearing it turned towards him and said: You are more foolish and boyd of vnderstanding then I, in that (beeing a sinfull man) you are made to beleue, that you are a God on Earth: and your followers

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followers are verie fooles then my companions, for although I giue them Kingdomes and governments of the world, yet they giue no credit to me at all: but your followers do stedfastly beleue that you are able to giue them Indulgences, Benedictions, Iubilees, Absolutions, Remission of Sinnes and also Paradise it selfe. When the Pope said let not a man meddle with fooles, if hee would not haue the truth told him without flattery: and so he departed from them.

The 30. Apologue, wherein is discovered and condemned the Superstition of Bells.

THe Priestes and Ponkes of a certaine Citty on a time when a great tempest was likely to arise, betooke themselues to the Church and rang out the bells, to turne away the storme and tempest; wherefore the gouernour of the Citty (noting it) on another time when a tempest was likely to ensue, caused all the Canons and great peeces which were vpon the walls to bee shot off toward that way, which hee thought the tempest would come: & the Bishop demanded of him why hee did so: and he said, first I pray you tell

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tell me why you caused all the Bells to be rung out at such a time? And the Bishop answered that it was to chase and drive away the Devils, who were the causers and stirrers up of the tempest in the Ayre. Then the Gouvernour said, although I know that the Devils doe no more feare the sound of the bells then the Dawes which sit in the towre yet I commanded these Canons to be shot off to the end that you might plainly perceine, that if they did not feare the terrible thundering noyse of them, they would much lesse be affraid of the sound of your Bells.

The 31. Apologue, by which is shewed the great folly of those that beleue that God hath given the charge of beasts to Saints.

A Certaine noble Lady of France being at y point of death, was exhorted by her Confessor to dye willingly; assuring her selfe, that without all doubt she should go presently to Paradise, and she answered and said I could bee very well content to goe to Paradise were it not for one respect: and being asked by her Confessor, what could hinder her from going thither willingly? shee said, seeing that God (as you say) hath given the charge

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charge of hogges to Saint Anthony, of her-
les to Saint Elie, and of many other Birds
and Beastes to diuers holy Men and Wo-
men, and hath not yet giuen the charge and
gouernment of geese, duckes, and hennes,
to any one: I am afraid, if I goe to Paradise
that he will giue me that office which will
much derogate from the nobility of my stock;
wherefore if it will please God to commit the
tuitiō of any Beasts to mee, when I come
thither. I would haue you pray that it may
be of litte dogs: because it is the custome of
Ladies and Gentlewomen to haue them al-
wayes about them.

The 32. Apologue, by which is discovered
the iottish superstition of them who thinke
they can deliuer soules out of Purgatory, by
saying the Masses of Saint Gregory.

A Cerretan, (that is a Warden-monger,
or popish Marchant) told the people, as
hee tranelled about the Contrey, that hee
could say a prayer of Saint Gregory, which
was of such force and vertue, that as often as
he said it, he freed a soule out of hell: (al-
wayes provided, that hee had a crowne paid
him befoze hand) & because many resorted vn-
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to him, to obtaine this deliuerance for
 their friends, The Cordeliers intraged a-
 gainst him, sought him out and calling him
 Hereticke, and fountaine of all villanies,
 demanded of him who had told him, that by
 saying a prayer of Saint Gregory, hee
 might free a Soule out of Hell: Then the
 Cerreran said, and who assured you that
 by saying thirty Passes you might deliuer
 Soules out of Purgatory? the Cordeliers
 answered that it was reuelled to S. Gregory
 (as hee was saying Passes, to retire a
 Soule out of Purgatory) that after the
 thirtieth the soule was deliuered. In like
 manner also, said the Cerreran, at the pray-
 er of the same Saint Gregory the soule of
 the Emperour Traian being in Hell, was
 transported into Paradise, as hee under-
 stood by Reuelation; Oh (said the Cordeli-
 ers) it is no maruell if hee deliuered him, be-
 cause hee was Pope, and an holy man,
 which thou art not; and mozeouer, Traian
 had some feare of God, but thou sayest, that
 thou art able to deliuer all Infidells as well
 as other: so (said the Cerreran) when S. Gre-
 gory deliuered the soule out of Purgatory he
 was Pope and an holy man, which you are
 not; beside that soule had not bene any
 long

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long time there, but you say you can deliuer all indifferently. Then the Cordeliers said, it was by a singular priuiledge that hee deliuered the soule of Traian, which is not giuen to thee, in like maner (said the Cerretan) if he did deliuer the soule out of Purgatory as you say) it was by an espetiall grace granted vnto him, and not to you. Last of all the Cordeliers told him that he knew not what prayer S. Gregory said when he deliuered the soule of Traian out of hell. And doe you (said the Cerretan) know what Passes he said when hee deliuered the soule out of Purgatory? Wherefore doe yee say nothing against mee, and I will say nothing against you, and let vs not discouer one anothers marchandise, but onely study how we may more and more cosen and beguile the simple people, and so they agreed.

The 33. Apologue, whereby is shewed the folly of them that worship Images.

A olde man of the third order of S. Francis, hauing seene in the Temple Saint Francis and S. Dominicke? at the feet of the Crucifixe, the one on the right hand and the other on the left, and not knowing what they meant, demanded of his Confessor,

The 33. Apologue, whereby is shewed the folly of them that worship Images.

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feſſor, why one of them was painted with
with wounds and ſcars, and the other with-
out: and the Confelloꝝ ſaid, becauſe that S.
Francis had thoſe wounds imprinted in him
and not Saint Dominicke. Is one of them
(ſaid the olde man) Saint Francis, and the
other Saint Dominicke? yes (ſaid the Con-
feſſor.) Then the old man cryed out ſaying,
O wretch that I am! I alwaies thought they
had beene the two thēues betwēne whom
Chriſt was crucified; and which is worſe,
becauſe that in the temples of Saint Domi-
nicke, he that is without wounds is painted
on the right hand of Chriſt, and the other on
the left, and on the contrary in your Tem-
ples he that hath the wounds is on the right
hand, and the other on the left: by reaſon that
I could not diſcerne, which was the good
theſe, I haue held them both foꝝ ſinners and
neuer worſhipped either of them.

The 24. Apologur, wherein is diſcovered
the folly of them who thinke they may bee
juſtified and ſaued by their owne workes.

IT happened that a Cittizen of Geneua had
ſo grienouſly offended the Prince Dorie,
that he condemned him to bee a Galliaue as
long

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long as he liued; and when he was placed in the Gallies, he was counsell'd by his friends to procure the fauour and mediation of the Lord Ianotia Dorie; for (said they) hee is so deare vnto the Prince, that he can easly obtaine pardon for you; but hee answered that hee did not beleue hee either would or could profit him therein at all, and therefore hee would not make suit vnto him; principally because he did hope of himselfe, without any other meanes to regaine the fauour of the Prince; which that he might bring to passe, he busied himselfe in making tooth-pickers: and although by his continuall labour hee could not get sufficient to furnish himselfe with necessaries; yet so foolish hee was, that he thought by his tooth-pickers at length to heape together such a treasure, that by it hee might bee able not onely to pacifie the anger of the Prince, get his fauour, and deliuer himselfe from the Gallies, but also with the surplusage to become a rich and wealthy Seigneur; and it chanced that two Capuchin Fryers on a time, came to the same Gally to passe there into Naples; and seeing this poore man haue rest neither night nor day (for when hee left rowing he betooke himselfe to his making of toothpickers) they demanded

of

Popes Munkes & Friers. 51

of him, what moued him to doe so: and he answered and said, I hope by the gaine which I make by this my labour to purchase the fauour of the Prince, and to becom a rich man; then the Capuchins said vnto him, that hee was a very foole to thinke to attaine vnto that, onely by meanes of his tooth-pickers, and that they could moze preuaile in procuring him fauour with the Prince, then the Lord Ianotin: But (said he) if yee well consider it, yee Capuchins are verier fooles then I; in that you thinke and stedfastly beleene, that by your good workes you may be able to free your selues from sinne, and seruitude of the Diuell, wherein you are, pacifie the anger of God towards you, purchase his fauour and become his children, and inheritors of the kingdome of heauen: and which is moze, that your said workes can moze preuaile with God, then Iesus Christ his welbeloued Sonne, in whom hee is well pleased.

The 35. Apologue, by which is shewed what the Popes are and what is their authority.

THe Pope beeing dead, the Cardinalls could not agree in the creation of

a new Pope: for the Gibellins, would haue a Gibellin, and the Guelfes would haue a Guelfe to be Pope; and although they had already bene some monthes in the Conclaus, yet were they still so obstinate, that euery one of both parts had swozne that hee would much rather make the Diuell Pope, then one of the contrary faction. So the Diuell well knowing their mindes, appeared to them in the forme of a man, and shewed them, that by delaying the creation of a Pope, they did wrong both their Church and themselves exceeding much; and that (seeing they could not otherwise agree) they were best to choose him to be their Pope, saying vnto them; If you will elect mee I can greatly increase the Popedome, seeing that none of the Counsellis of the great Seigneurs are hid from mee: and moreouer being that I haue no Childzen, nor Parents, I will be stow all the benefices and offices, and distribute all the treasure of the Church, only amongst you and your friends. These conditions so wel pleased them all, that they agreed to elect him, and called him Siluester the second. After this, it happened on a time that a Cardinall returning from the Popes Palace, was demanded of a friend of his which met

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Popes Munkes & Friers. 53

met him from whence he came: And hee answered that he came from the Pope, of whom he had obtained plenary indulgence, and remission of all his sinnes: but his friend said, what: Doe you not know who is our Pope? Doe you beleue that the Diuell is able to forgive sinnes? Then the Cardinall replied and said; other Popes heretofore haue bene sinners not onely full of vices, but also the very fountaines of all impiety, and oftentimes worse then the Diuell himselfe: and do you thinke that being such they had power to giue indulgence, and remission of sinnes? Yes (said the other) as they were Popes, though not as sinners. In like manner (said the Cardinall) he that is now Pope hath power to giue remission of sinnes, as he is Pope, although not as Diuell: so that it sufficeth that they be Popes to saue men; for the rest it is all one, whether they be good or bad, men or Diuells; but I (said the other) beleue that onely Iesus Christ can forgive sinnes, and not the Diuell nor his Ministers, and that God hath ordained the Diuells to be his executioners and not his Apostles.

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The 36. Apologue, by which is shewed the folly of the Romans, who yeeld themselves to the Pope.

THe Lord Duke of Melphe being sent for by the Emperoz to undertake the gouernment of Sienes tooke Roome in his way and visited Pope Clement. who dissuaded him from going thither, saying that the Siennians were madbrained and furious people, and that if any toy should come into their heads, they would either kill him, or chase him thence with great disgrace; but the Duke answered and said, I beleue that to be true which your Holinesse saith, that if they should become madmen they would either kil me or driue me thence; and yet I hope I shall speed well enough: for the Romanes would doe thelike to you, if they should become wise men, & yet you are here at Rome without feare; without all doubt (then said the Pope) if the Romans were well in their wits they would not indure me, and therfore we keepe them alwayes drunk with the sweet Malnsies of S. Peter.

The 37. Apologue, by which is in part shewed what and how great the authority of the Popes is.

A ^P Astrologer went on a time to Pope Paul, and foretold him that in the yeare 1549. the heauens by reason of some maligne influences, would threaten him a very grievous malady, with great danger of death and the Pope demanded of him / whether he knew any remedy: Yes (said the Astrologer) if you will goe that yeare to Germany, and abide there, you shall auoid the danger; that is true without doubt (said the Pope) for the Germans will take away my life, and by that meanes I shal be deliuered from all maladies: but tell me, may not I auoyd the danger, if I continue still at Rome: there is but one way (said the Astrologer) which is (seeing you haue the Keyes of Heauen) that you keepe them fast shut all that yeare, so that the influences may not descend vpon you. Is that sufficient (said the Pope:) Yes (said hee) for if the Soules which are spirituall, cannot pierce the Heauens, and enter into Paradise, vlesse you open them with your Keyes: the

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influences which are corporall can much lesse come downe vnto you if you keepe them well shut vp in the heauens; but (said the Pope) what meanes may we vse to shut them: the (same said the Astrologer) which you vse in opening them: that is, make a signe of the Crosse, and command them to remaine shut. At this the Pope laughed and departed.

The 38. Apologue, wherein is discovered the cruelty and impiety of the Spanish inquisition.

THe Spanish Inquisitors (or rather Inquinators and defilets of the faith) being desirous to extort and violently take away the goods of a simple (but rich Countreiman, cited him to appeare before them with an intent subtilly to examine him in all the Articles of faith; hoping, that being hee was a simple and ignorant fellow, altogether void of learning, they might easly intangle him in some of his speeches & so put him to death as an hereticke, and lay hands on his goods. Well the Countreiman at the day appointed was present, and they with seeming graue, & religious countenances demanded of him what he beleued: and he said, I beleue that
which

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which the holy Church beleeues. Tell vs,
said they what the holy Church beleeues:
that which I beleeue said hee. And though
they proposed diuers questions vnto him,
they could not draw him out of this answer:
for when they said vnto him, dost thou be-
lieue that the Masse is a sacrifice agreeable to
the will of God, and that it profiteth the
dead: and that the breach of the comman-
dements of the Pope is a mortall sinne: hee
answered still, I beleeue that which the holy
Church beleeues. What (said the Inquisi-
tors) dost thou beleeue nothing else, but
that which the holy Church beleeues: Is it
not sufficient (said the Countrey-man) that
I beleeue all which the holy Church beleeues:
what I pray you would you haue me beleeue
else: Then they asked him of whom hee had
learned to answer in that sort: and hee
answered and said, I learned it of our Cu-
rate, who visiting me that yeare I was sick,
said vnto mee take great care of your selfe,
and giue eare to that which I shall say: when
you are at the point of death, the Diuels will
come to tempt you, and to examine you sub-
tily concerning your faith, to the end they
may insnare you in some of your words, and
so carry your soule into hell, wherefore when
they

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they say vnto you, what dost thou belæue : doe you say, that which the holy Church belæues, and if they reply and aske what the holy Church belæues: doe you say that which I belæue; and take good heede that you answer nothing else, and then they cannot hurt you; now since that time I neuer forgot his counsell; wherefore when you cited mee, fearing I should haue to doe with Diuells, who would take away my goods and life, I thought good to governe my selfe according thereunto; In the end the Inquisitors tould him that this answer was not sufficient, but that hee ought in perticuler to expresse what he beliened. Then hee said, If this answer be sufficient to satisfie all the Diuells in hell, and yet will not content you, it followes that you are worse then the very diuells: and so (they not knowing what to say to him) hee left them.

The 39. Apologue, by which is discovered the avarice of them, who desire to haue the charge of diuerse Churches.

THere was a young Jew at Rome, who said on a time to a Bishoppe of his acquaintance

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quaintance; I haue a wife betroathed vnto mee, but I will not marry her, vntill I can finde mee out another: for wee Jewes may haue many wiues, after the example of Abraham, Isaac, Iacob, Dauid, and many other holy men: then the Bishoppe said vnto him, you are vnwise in that first marry that which you haue, and if she be not sufficient for you then seeke for another. By your owne reason (said the Jew) you are farre more vnwise then I, in that haying one Bishopricke, one Church to gouerne) you are not contented therewith, but abide here at Rome that you may get a second; first betake your selfe to that Church which you haue already, and endeauour to discharge your duty therein, and when that is done, if you finde your selfe able to satisfie another, then procure it: but if it be so that I haying two wiues in the same house, cannot please them both, doe you thinke that you can discharge your duty toward two Churches when one of them is in France, & the other in Lombardie? doe you not vnderstand that if it be a hard matter to gouerne one woman well, it is a thing harder (without comparison) to gouerne one Church well? And therefore (as it appeareth plainely by the words of Saint Paul

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- Paul writing to the Philippians) in former time one Church had many Bishoppes, and many husbands, and such as were holy men, so that one alone could not satisfise it: but now at this day: ignorant and sishfull Bishoppes and Pastours, burne with an inordinate desire after many Bishopricks and Churches, whereas they are fit rather to gouerne an heard of Swine, then the Sheepe of our Lord Iesus Christ, dearly bought by the effusion of his most precious blood.

The 40. Apologue, by which is shewed the rediculous superstition of the three knots in the Cord of the Frier of S. Francis.

A Certaine man demaunded of the Coydeliers, whether it were necessary that their corde should haue thzee knots: and they answered that it was necessary. by reason of thzee bowes which they had made: for the knot belowe (said they) which oftentimes trayleth on the ground, signifieth our obedience: that in the midst (which by reason of of the often handling is filthier commonly then the rest) doth signifie our pure and vnblessed chastity: and the third knot above, whereby we tye our selues very straightly vnlesse

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(vnlesse it be when we eate and drinke, for then indeede, fearing least our bellies should burst, wee vntie it) signifieth our strict povertie.

The 41 Apologue by which is shewed the superstition of them who repugne and contradict the Gospell.

Op a time the best learned Jewes of the Synagogue of Rome, went to the Cardinall of England (being then at Rome) and prayed him instantlie, that he would speake to the Pope for them, that without forsaking their Law, Customes and Ceremonies, they might be made Christians, saying, that on that condition they would be Chrissened, or else not: but the Cardinall answered, that they sought for a thing impossible: why (said the Jewes then) a man may well bee a good Jew, and a good Christian, seeing that Moses is not contrary to Jesus Christ, nor the Law to the Gospell: you say true (said the Cardinall) but Christ abrogated the Law, and all Ceremonies, because they were verified in him, so that at this time they are not onely annihilated and dead, but also deadly to all that obserue them any longer. To this

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this the Jewes answered and said, we know well, that whosoener would now be circumcised in figure of the spirituall circumcision, which ought to be made by the Messias, as if it had not beene done already, should doe ill, but we circumcise our selues in remembrance of the spirituall circumcision already made by Christ: in like manner wee purifie our selues in remembrance, that we are already purified by Christ, also wee offer sacrifices for a memorizall of that diuine Lambe sacrificed by vs on the Crosse: and which is more, wee vse the Sacraments of Iesus Christ. But (said the Cardinall) you thinke to be iustified and saued by the obseruation of the Law, and the Christians beleeue they shall be iustified and saued by grace: and therefore you cannot bee Jewes and Christians. The Jewes replied and said, this opinion (as wee thinke) is of the Lutherans, and conformable to that which of old time was held by our Elders, who did beleeue they should be saued, not by their proper iustice, but by the Messias, and therefore wee willingly agree thereunto: then the Cardinall said, that to be Christians they must abandon and forsake all Iudaisme: but the Jewes replied saying, amongst you there are many

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Monkes, who thinke to be iustified and sa-
 ued not by the obseruation of the Law of
 God, but by keeping their owne lawes, and
 ordinances, inuented and forged by their
 owne braines: and also there are very
 many ceremonies amongst them which
 are not ionely without reason, foolish and
 ridiculous, but also full of impiety, and
 directly repugnant to the Law and Gospell
 of God: as not to be obedient to parents, oz
 princes, not to marry although they haue
 not the gift of continence, not to labour,
 not to preach, and a rabble of other fanta-
 sies almost innumerable: and yet for all this
 you hold them for Christians. Note if they
 may be Augustines, Iacobines, Cordeliers,
 of the order of S. Benet, Carmelites, Basil-
 anists, Iesuits, Chartreuses, Teatines, and
 Christians also, with all these religions: why
 may not we well be Mosaiicks & Christians,
 seeing y^e Moses doth in nothing repugne Christ
 but doth forget him plainly, and the law doth
 comprehend in it the Gospell. All these reasons
 so wel pleased y^e Cardinal that he promised to
 speake to the Pope for them, not doubting but
 he would graunt their request, on this condi-
 tion y^e they would promise obedience to him, &
 be

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be his followers, worshipping him as their God on earth.

The 42. Apologue, wherein is shewed the authority of the Pope.

TWO Romans on a time, were talking together of the power of the Popes; and one of them said that they as vicars of Jesus Christ on earth had all the authority that Jesus Christ had: but the other said unto him, thou art much deceiued, for as here in Rome the deputy of the Pope hath authority onely to lay hands on wicked men, to put them in to prison, to binde them, torture them, and finally to lead them to the place of execution: so the Pope, as he is Vicar of Christ, hath authority onely as the Taylor, executioner, and very scourge of God; to apprehend men which are reprov'd of him, with his external shew of probity and hypocriticall sanctity, to imprison them with bolwes, to bind them with his commandments, to torment them with his importable impositions, and in the end to put them to death eternally with his superstitions, Idolatries, impieties, false indulgences and absolutions; and moreover he hath power as the Taylour, executioner, and

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and Vicar of the great Minell, to persecute, imprison, torment, burne and slay the elect of God, to the end that passing through the furnace of persecutions they may bee the more resplendent, and glorious in the sight of God.

The 43. Apologue, whereby is discovered the folly of them which place their daughters into Monasteries.

There was a Germaine Lady, who having many daughters, and not wherewithall to marry them according to their degree, bred them up, and instructed them in all kinde of honesty and vertue in her owne house, and some of her friends, coming on a day to see her, said that it was small honour and credite for her, that she did not use meanes to place her daughters abroad, and that it were better to marry them to Carre-men and Porters, then to suffer them to spend the flower of their age in her house. The Lady answered, if my daughters were willing to marry, I could finde honest men to watch them unto, although they were not of so noble an house; but they are contented to remaine unmarried. If they will not mar-

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ry said her friends, you were best to place them in a Monestery, both to auoid all in-
conueniences, as also for the honour of the
world: then the Lady said, I am not in
that so vnwise as you, who keep your daugh-
ters locked vp in your houses, while they be
little and young, at which time they might
without any danger goe all abroad, and af-
terwards when by age they are marriageable
(which is the time wherein they ought ei-
ther to bee well married or else most careful-
ly looked vnto) you put them into Monaste-
ries, and suffer them to goe abroad in pub-
like. Doe you thinke that strangers, Monks,
Priests, and Abbesses can haue greater care
of your Daughters then your selues? as for
mee, I cannot beleue that any one will
keep my daughters more carefully and faith-
fully then I my selfe, and mine house is a
more holy and honourable Monastery for
them then al those of the Priests and Monks,
but if my daughters doe change their minds,
and desire to bee married, I will prouide
husbands for them. Whereas yours not ha-
uing the giuft of continence, doe commit
such things as turne to their owne confusi-
on, and your great dishonour. To this
her friends (beeing vanquished) with the
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truth) could not tell what to answer.

The 44. Apologue, whereby is shewed the folly of them who would haue God painted.

A Certaine Bishop, spake to a painter to drawe the picture of the Trinity in his Chappell, which the Painter promised to performe, so that hee would giue him a hundred Crownes for his paines, and also pay them before hand) alleaging that else he should not be able to buy colours) the Bishop hauing granted him that, hee also added that beeing the Trinity was a thinge very difficult to be painted, hee must haue the key of the Chappell, and haue none to see it (that hee might haue no hindrance) but till hee had finished the worke: to this also the Bishoppe agreed, and caused coverings of boords to bee set vpp against that place where hee would haue the Trinity painted, to the end that none might see what was done there. All thinges thus ordered, the Painter with his tooles and colours entred euery day for a months space, into the said Chappell, and busied himselfe secretly in painting, not the Trinitie,

but other workes of his owne, which hee brought in with him, and after the end of a month, hauing carried forth all his owne thinges, and taken downe the borders, hee went and deliuered the key to the Bishoppe saying that he had finished the worke, and that he had neuer in al his life made any thing so fayre and perfect as that was; whereat the Bishop reioyced so much, that hee gaue him fixe crownes more, and as one full of ostentation and vaine glory, inuited some of his friends to goe with him to see the said Chappell, and so accompanied, hee entred into it, but casting his eyes towards the wal where the trinity should haue beene painted, hee perceiued that there was no painting at all, wherefoze in a great rage turning himselfe to the Painter, and said, and where I pray thee is the Trinity which thou dost bragge thou hadst made so fayre? why sir? (said the Painter) doe you not see it painted in the ayre? not I (said the Bishop) but what dost thou tell me of in the ayre, as not in the ayre, I would haue had thee painted it on the wall, and not in the ayre. Ah (said the painter) doe not you know, that a man can paint none but visible thinges on walls, and that it is impossible to paint inuisible thinges

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such as the Trinity is any where but in the
apre: the Bishop was constrained to laugh
at this answer (although not well pleased)
and to leane the Painter with his hundred
and five crownes which he had pocketed.

The 45 Apologue, shewing how little the
reuerence of them is, who belieuing that
Christ is in the host doe keepe him as it were
in prison.

There was a certaine countrey Curate,
who (being greedy of gaine) would serue
now at one Church, and now at another,
and leane his stone cure void: so that his
parishioners oftentimes could not haue him
to administres the Sacraments, nor to per-
forme other necessary duties, in their grea-
test necessity. Wherefoze after they had of-
ten tould him of it, and saw no token of a-
ment; by the consent of the whole Parish,
they shut him vpp in a Chamber, and kept
him vnder locke and key, that hee might
bee present to serue them at their neede.
But when the Bishoppe was certified of
it, hee was greatly moued thereat, so that
hee cited the Church-wardens of the Vil-
lage to appeare befoze him, and sharply

reprehended them, but they, excusing themselves said that, that which they had done to their Curate, was not to doe him harme, but that they might haue him present when they stood in need of him, what (said the Bishoppe) are yee not ashamed to doe an act so worthy of blame: as to keepe your Curate shut vp as it were in prison: why sir (said the Church wardens) you keepe not onely a simple priest, but Iesus Christ the great Pastour and Bishoppe of our soules, and the onely Donnez of the liuing End, shut vpp (as your selues confesse) vnder locke and key, in a little chest or bore, to serue you against maladies: and if you therein doe nothing worthy of dispraise, haue we done ill in keeping our Curate in a faire and spacious Chamber: nay which is more, that Iesus Christ may bee present at your needs, yee keepe him imprisoned not onely in a bore, but also in the host it selfe, where in hee is so strately held that hee cannot moue, and yet yee can easily (namely with speaking onely fve words as our Curate hath tould vs) make him descend thither, when yee please: but as for vs, the words, admonitions, and intreaties, which we vsed to our Curate, prevailed

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led nothing : for though wee did call and seeke and send for him, yet ostentunes hee would not come at vs. To conclude, the Bishoppe, (seeing they spooke reason) promised that their Curate, should forsake them no more.

The 46. Apologue, wherein is shewed on whom the Popes Church is founded.

In a disputation concerning the foundation of the Romane Church, it was concluded that the Pope was the foundation thereof, because that Iesus Christ had said to Peter, Thou art Peter, and upon this rocke will I build my Church : but there was one, who dissenting from the rest said, I am not of your opinion, but I thinke that it is much rather founded on the King of France, and the Emperour, for if they should become Lutherans, they would utterly ruinate the Romane Church, because that all men, following their example would bee Lutherans also : but it would not bee so, if the Pope should turne Lutheran, for in that case it were to bee feared, that they which are Lutherans (by reason of the Antipathie
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betweene them and the Pope) would suddenly become Papists.

The 47. Apologue, wherein is shewed the folly of them who giue credit to the Indulgence of the Portiuncula.

THe Capuchin Cordeliers, having understood that S. Francis had heretofore obtained of the Virgin Mary full remission of finnes, for all those who at any time should goe, or cause other to goe and enter for them into a certaine Chappell of hers, and knowing that they could not doe a worke of greater charitie then to deliuer soules from their finnes, on a day fise and twenty of them went to that Chappell: and did nothing else but goe in at one doze, and out at another: so they thought by that meanes they did euery day deliuer more then fise and twenty thousand from their finnes: therefore after a little time, supposing that they had deliuered all Christians of their sect, they were determined to enter also for Turks, Jewes Gentiles, and Heretiques: But the Cordeliers of the Obseruance, violently set vpon them, and drane them thence, saying, that if they had gone forthward with their enterprise

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enterprize, none would haue come to the Portiuncula, because all would thinke themselves by their meanes freed from their sins; which would be a cause of cooling the peoples deuotion and by consequence of withholding their almes from them.

The 48. Apologue, which sheweth what the Pope and Popish Bishops are.

One time there was a new Pope created while a Councell was held, and a friend of his came priuately vnto him, and said, holy Father vse meanes to dissipate the Councell, and doe not you trust the Bishops who are all Traitors; for if they were so bold to lay hands on Iesus Christ, and cast him out of the Church, to set the Pope in his place, doe not thinke they will spare you: but the Pope answered, wee are not at all afraid in that respect, for wee know certainly that the Bishops are so wicked that they doe not desire that an honester man then my selfe should be Pope, and a worse they can by no meanes finde.

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The 49. Apologue, by which is shewed how great the Popes authority is.

THe Fathers of the Conncell of Trent, desiring to increase the dignity of the Popedome, proposed whatsoever they thought fit to accomplish their purpose: and one of them said thus, I thinke it fit to be enacted that S. Peter be hereafter painted with three keyes in his hand; and that to those pictures, which are already made, there be one added, to shew and declare vnto the world, that the Pope hath not onely the key of Paradise, and the key of Purgatory, but also the key of hell; and I greatly wonder, that the Bishops in precedent Councells had so little wisdom and discretion as to neglect a matter of such great importance. What (said the other Bishops) shall the Pope haue authority also in hell: without doubt (answered he) the Pope hath more authority there then in Paradise; the other replied, that the Pope could not deliuer the damned out of Hell. No more (said he) can he call backe those which are saued out of Paradise, although hee haue the key thereof; the other Bishops answered that it was sufficient hee could

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could send them thither, so (said the Bishop) he can send soules to the Diuells, and much eassier too, then to Paradise: and being asked by what meanes, hee answered by his commandements, articles of faith, excommunications, maledictions and bad examples, and principally, (according to the Lutherans) by his false doctrine. Of all these things the Pope was certified, and hee was content to doe as they should thinke conuenient.

The 50. Apologue, by which is condemned the foolish superstition of Confession.

A Certaine Priest demanded of his Bishop, whether hee ought not at confession to cause the sinners to shew the members where with they offended: saying that as it was the part of a good Physitian not onely to heare of his sicke patient what his disease is, but also to see the soare (if it bee possible) and touch it with his hande, for feare least hee faile in the cure; so hee thought it his part being a spirituall Physitian, not onely to bee informed of the sinnes with their circumstances, but also to behold the Instruments where

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wherewith they were committed; then being asked by the Bishop whether hee were not ashamed to behold the secret parts of man: he answered and said, If I ought not to be ashamed to see with the eyes of my spirit (which are much more precious then those of my flesh) not onely the villanies of men and women, but also their members wherewith they committed them, and if you haue obliged sinners to reueale all the wickednes they haue committed, why should I thinke it shame to behold those parts which God hath made: It hath beene ordained (said the Bishop) that they should doe so, to the end that by the shame thereof, they might merit remission of their finnes; and be moued to abstaïne from the like afterward: for the same reasons (said the Priest) ought they also to shew the instruments. But where (said the Bishop) doe you finde in the Gospell that a man ought so to lay open himselfe: doe you not remember (said the Priest) that Christ said to the Leper, goe and shew thy selfe to the Priest: now the Priest would see him naked that he might iudge whether he were cleane: or no; and I thinke that I ought to do the like, leass I should iudge amisse. Now I beleue that you cannot finde in all the Gospell

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pell any place so fauorable to your confession as this is to mine. The Bishop not knowing what to determine in the matter, carried it with other Articles to the Councel of Trent, to yeld the Bishops matter of disputation, and said, that he thought it fit to bee made an Article of faith.

The 51. Apologue, by which is shewed how easily the Popes followers deceiue the world.

There came to Venice a Cerretan or Pardonnonger, who hauing bought of the Pope all his authority ouer the dead, did brag that he could deliuer soules out of hel, and because many fooles gaue credit to his words, he got great store of money: but the Popes Legat vnderstanding it, sent for him and asked him where he got authority to deliuer soules out of Hell: and he said, of the Pope, and withall shewed him his Bulls; the Legat (hauing read them) said, the Pope hath giuen thee authority ouer those which are in Purgatory, and not ouer those which are in hell. Then the Cerretan said, you are a very hereticke, who would thus limit the power of the Pope: tell mee I pray you is not God
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omnipotent: may not hee doe what hee will: can any one limit or bound the power of God? And the Legate answered no: so (replied the Cerretan) in as much as the Pope hath all the power of God, as his Lieutenant on earth, none can bound or restrain his power. But, said the Legate, wee read that out of hell there is no redemption, but that the paines thereof are eternall. Doe not you know (said the Cerretan) that there is no rule so generall but hath some exception: that which you say is to be understood thus. That they cannot ordinarily be deliuered thence: as heere in the prisons of Venice the malefactors kept therein cannot come out when they will, notwithstanding the Signory can set them at liberty when they please. But (said the Legate) what authority haue you ouer hell? The same (said hee) which the Pope hath ouer Purgatory; but I haue gained more by Hell then by Purgatory, and therefore if the Pope would follow my counsell, hee might quickly fill his coffers with Treasure: the Legate asked him how? And hee saide, If hee would say that hee would deliuer Soules out of Hell; which might easily be done, if (only) in that place of his Bulles, where hee

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hee saith, Deliuier soules out of Purgatory, hee would also adde deliuier Soules out of Hell. But the chiefe and principall matter of the businesse is, (said the Legate) not that hee onely say so in wordes, but that they bee deliuered in deed and effect. What (said the Cerritan) neede the Pope care whether they be deliuered or no; so that the world doth beleue they are deliuered? Is it not sufficient for him, that hee may fill his Chests with the gaine which hee reaps thereby? But (said the Legate) it is a very hard matter to make the world beleue that hee can deliuier soules out of Hell: nay (said the Cerritan) so much hath hee blinded and besotted the world that it is a very easie matter. Yea if you well consider it, you shall find that the Pope shall haue much lesse labour to perswade the poore world that he can deliuier Soules out of hell, then that he can free them from Purgatory. For as touching Purgatory, hee hath two labours, the first to make men vnderstand that there is a Purgatory; the second to make them beleue that he can deliuier Soules thence: but as touching Hell, whereas euery one is already perswaded that there is one, there remaineth but one labour for him, which is to make men beleue

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beleue that he hath power to free the damned from their cuerlasting torments. These things pleased the Legat so well that he presently wrote thereof vnto the Pope.

The 52. Apologue, whereby is condemned the little reuerence of them who beleue that Iesus Christ is in the Host.

There was a Pope, who had loued his mother dearly, & therefore for a remembrance of her kept her Picture alwayes hanging in his presence Chamber; now the Embassadoz of Florence vnderstanding of it, as also in what part of the chamber it was placed, hauing occasion on a time to goe to the Pope, when he entred into the Chamber hee presently kneeled downe before the picture, turning his backside to the Pope, before hee had done his duty to him, and the Pope very much disdaining at it reprehended him for the little manners and reuerence he vsed towards him; but the Embassadoz excusing himself, said, we Florentines haue a custome that when we enter into our great Church of Florence, incontinently we do reuerence to the Image of the mother of Iesus Christ, turning our backs to her sonne, who (as they say)

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say) is in the host, and the Monkes of that Church say, that it is the will of Christ we should doe so: wherefore I thought it would likewise haue pleased your Holinesse, that I should haue done reuerence to the picture of your Mother, before I did reuerence to you. The Pope laughing at it, said, that indeed hee had shewed a good reason for it.

The 53. Apologue, of the Miracles of the Diuell.

A certaine Romans were talking of miracles, there was one of them said, when I thinke vpon Popes, Cardinals, Priests, and Monkes, and other of the irre-
ligious, their liues, their workes, their credit, dignity and riches, I am almost perswaded that the Diuell hath done moze miracles then Iesus Christ.

The 54. Apologue, whereby is discovered the impiety of them who constraine men to worship Iesus Christ in the host.

There was a Gentleman of Venice, who would neuer worship the host; for the which being on a time reprehended by the
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Popes Legate, hee answered and said, I haue not this long time worshipped Christ in the Sacrament, neither will I ener doe it; for if he bee present there at all (which I will presuppose to ease you of the labour of proving it) yet as your selues say hee is not there vntill the Priest hath finished the words of consecration, with an intent to consecrate it. Now because hee alwaies speaketh the words with a low voyce, I am neuer certaine whether he speaketh them or noe: againe, if I did heare him speake the words, I am not sure that hee doth it with an intent to consecrate, especially, because I find by experience that the Priests are commonly lyers and dissemblers. Therefore being vncertaine that hee is in the host, and most certaine that hee is in heauen, what will doe I, if I worship him in heauen, and not in the host? for knowing that the Massepriests haue very little faith or none at all; would you haue me commit to their credit a matter of such consequence as to leaue off worshipping of Christ where I am assured he is, to worship him where I altogether doubt of his presence: but put y^e case that I were also sure that he is in the host, as I doubt not that he is in heauen: what iniury should I do to

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to Iesus Christ, if I did worship him only in heaven & not in the host: I doe verily beleue that he would not condemne such a fact; yet you repute me an heretike for worshipping of him where I know certainly he is, and not worshipping him wher I am perswaded he is not. And an hereticke let me be if I leaue off worshipping him in heaven, & begin to worship him where you would haue mee. And ha- uing thus said he went his way.

The 55. Apologue, wherein is disco- uered the folly and arrogancy of the Popes Prelats.

The Bishoppes being assembled at Trent, wth a purpose to enact something beneficiall to the Romish Church, one of them said that it was good that euery one proposed his opi- nion therein, to the end they might adde som- thinge to the dignity of the Popedom, as Bishoppes in precedent Counsels had done; but some answered y^t it was sufficient to by- hold and maintaine it in that state of great- nes wherunto it had already attained, especi- ally in these times wher many did endeauiour to ruinate & bring it to destruction; besides being it was already mounted to that height of dig- nity

nity, that if they would haue it vnder heauen they could exalt it no higher. The other answered, that it was their parts not onely to preserve it, but also still to indeauour to augment and exalt it: for as (said hee) wee who liue in this world, are but travellers and passengers, neuer, during this life, attaining to the wished end of soueraigne perfection, but aspiring dayly vnto it: so in like manner the Popedome is not yet come to the highest degree thereof. The Lutherans say that the holy spirit taught the Apostles all thinges necessary to saluation: but we hold on the contrary, that the same holy spirit doth day by day giue greater light vnto his Church, by revealing new thinges vnto it: wherefoze wee ought to hope that hee will reueale vnto vs some hidden secret which may serue much to the exaltation of the Popedome, Then one of the most ancient among them said, at the beginning they who came to visit the Bishop of Rome did kisse his mouth, as Iudas kissed Iesus Christ; but after hee was made Bishoppe of Bishops, they kissed his hand in token of greater reuerence: after that beeing made equal to the Emperour, whereas hee was mounted higher, it was fit that they should kisse

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lower, and therefore they did kisse his knée: at length when hee was ascended aboue the Emperours, they began to kisse his foote (as they doe at this day) because it was the lowest and basest member of man: but as yet they kisse the vpper part, and not the sole of the foote, but now seeing that the Pope is exaulted not onely aboue the Emperour, but also aboue Iesus Christ himselfe, I think it fit that the Crosse which hee hath heretofore woone on the vpper part of his shoe, be hereafter placed on the sole thereof; and that all henceforth who will doe reuerence to the Pope, euen to the Emperour himselfe, bee compelled to kisse the bottome of his foote; which will bee a very great exaultation of the Popedome; for wee shall thereby plainly shew that the Pope is so highly aduanced in glory, that hee hath trod vnder his feete the Crosse of Iesus Christ, and all holy thinges. Hee had scarcely ended these words, before all the Bishoppes (lifting vp their hands towards heauen, and giueing praise to God for the reuelation of so great a secret) began to say, that although in that Conncell they did determine of nothing else but that, and could profite the Church by no other meanes yet they thought

that they had well bestowed their cost and paines in conning together. Wherefore in all hast they made it an article of faith. But they say that Pope Iulius was not well pleased with it, because hee was unwilling to take so much paines as to lift vp his foote to all that came vnto him, as also because he feared that if he did lift vp his foote when hee was standing he should fall downe backward; so that the Bishops were very much discontented, because they thought that they had neuer made any decree better, or more profitable to their religion.

The 56. Apologue, by which is shewed the faction of humane religions.

A Certaine Romane Gent. caused an enigmaticall discription of the foure first sects of their religion to bee made in a sayre house which hee had in the Countrey. And in the first place there was painted a Donke of the order of S. Benet, with scrolles and writings in his hand, and attournies, proctors, and notaries round about him; who taking Mounſier Donke by the habite did draue him, one this way another that way, to shew that they are neuer out of strife and contention

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flow Next there was a young Frier of S. Augustine, who hauing a faire beard did kōmbe it with one hand, and held a looking glasse in the other, wherein hee beheld how handsome it was. And a little below that there was a Monk of S. Dominicke sitting with a faire young Damself on her knees before him, with her bosome all open making her confession vnto him; and hee, that he might seeme not at all to regard that spectacle, had his hand put before his eyes, but with his fingers spread abroad. In the last place was a Cordelier, who held downe his head, hauing his hood ouer his eyes, and his armes a crosse within his sleeves, so that hee seemed to bee a Saint; but out at one of his sleeves, there hung part of a roasted Capon which he perceiued not.

The 57 Apologue, wherein is discouered and reprobued the ignorance of some of the Popish Prelates.

In the Councel of Trent (as I haue heard) the Fathers did discourse of faith and good woorkes, wresting the Scriptures to proue that faith was not sufficient to iustifie vs, but that woorkes also were thereto required;

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And there was a Bishop amongst them of great learning as they thought, who said, I meruaile greatly that the Lutherans, dare say that faith alone doth Iustifie, seeing that there is a text in the Gospell which doth manifestly beat downe this their opinion, and I wonder much more at our selues, that none of vs heretofore could finde it out; for by this meanes we had long since shut vp the mouths of all the Lutherans, and constrained them to magnifie good workes, and say with vs that they iustifie. And willing to reueale it vnto them, hee said, doe yee not remember, that it is written in the Gospell that the Apostles being in a shippe tossed with a tempest, Iesus Christ appeared vnto them on the waues, and that S. Peter (who was then a Lutheran beleeuing that faith alone was sufficient to saue him) said vnto Christ bid me come vnto thee on the waters: and that after Christ had commaunded him to come, hee leapt into the sea with his faith, and was almost drowned: yea hee had been drowned indeed, if Iesus Christ had not miraculously aided him, and placed him againe in the barke, making him returne vnto worke and rowing with the oare. Wherefore, let who will do as Peter did, & be drowned with there

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their trust in Jesus Christ, for my part I am determined not to abandon the little ship but therein (for my better assurance) to remaine rowing with the Dare, and travelling with woakes, these his speeches (as containing the revelation of a rare and excellent secret) were entertained with a great applause by all the other Bishops, except the Bishop of Caua, who said thus, my opinion is, that whereas Peter began to sinke, it came to passe not by reason of his faith, but of his infidelity and want of faith. And therefore Christ reprehending him said, O thou of little faith! why didst thou feare? As if he had said, If thou hadst bene strong in faith, thou mightst safely haue marched vpon the waves of the Sea. So that if other Bishops heretofore did not produce this text of Scripture to proue that faith alone was not sufficient to saue vs, it was because they did plainly see that it serued nothing to their purpose. Hee had scarce made an end of speaking, but a Bishop great in wealth and dignity, called the Greguotto, said that he was an hereticke, for his words did sanour strongly of heresie. Now the first Bishop (who was very angry that his reason which hee thought inuincible was gainsaid) when hee perceiued that his
opinion

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opinion was maintained by a man of such credit, hee ranne vpon the Bishop of Cana which contradicted him and pald him by the beard, and had done worze to him if the rest had not speedily come betwene them, and parted them, and also reconciled them one to the other, inioyning them straitly that for the honour of the Councell they should neuer speake word of it.

The 58. Apologue, whereby is shewed what are the foundations of the Popedom.

IT is reported that the Emperoz was desirous to haue three questions disputed and agreed vpon at the Councell of Trent. The first whereof was, whether Constantine could giue Rome, or did giue it to the Bishop of Rome? The second, whether it were true as Placina hath written; that the Emperoz Phoca was hee who gaue power to the Bishop of Rome to be Superior and chiefe of other Bishops: and whether by that it did follow that the power of the Pope did depend on him? The third, whether it were consonant to reason, that a Bishop who ought to be busied altogether in spirituall thinges, should also haue the gouernment of the temporal estate? These questions (they say) hee gaue

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gave to the best learned of the Lutherans; that they might study and examine them well, to the end they might come to the Counsell armed and furnished with good and solid reasons. When the Pope heard of this hee was very much perplexed with it, and therefore proposed this enterprize of the Emperour to the Cardinalls in the Consistory, to know their mindes therein; and some of them tolde him, that hee had no remedye for it, but to hinder the Counsell by moving new waerres and dissensions in the Christian Common-wealth. But others were of opinion that it was more for the Popes profit to agree secretly with the Lutherans; to which the Pope answered, we would willingly yeelde unto them in all thinges which concerne the soule, so that they would suffer our Kingdome and Popedom to remaine safe and entire without diminishing.

The 59. Apologue, whereby is shewed the vse of the Popes Excommunications.

The Emperour after the death of the Lord Peter Loys, tooke possession of Placentia as his owne. Wherefore Pope Paul

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Paul (who was the Lord Loys his father) being much displeased with it, said to the Emperors Embassadoz that hee would haue him certifie his Maiesty, that if he did not out of hand restore it to him, hee would excommunicate him, & publish his excommunication in the world: but the Embassadoz answered & said vnto him; As fathers to keep their little Childzen in feare and obedience are accustomed to shew them bizards and other strange sights, to make them affraid; in like maner your Holines to keep the Christians in feare and subiection, haue found meanes to terrifie them by excommunicating, Anathematizing and cursing them; causing them to be painted with fire and Bluelles round about them, and euen as little Childzen when they come to maturity and yeares of discretion, do no more stand in feare of their Fathers Bug-beares: So the Christians, (who thanks be to God begin to open their eyes) doe now little regard your excommunications; wherefore may it please you to vnderstand, that the Emperoz is nothing affraid of any such vaine terrors, and also that if you thunder and lighten with your Excommunications, his Maiestie will thunder and lighten with his great Canons, and Engins of warre.

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The 60. Apologue, shewing the cause that moueth the Pope to persecute them that beleue in Christ.

One asked Pope Iulius the third, wherefore he did so cruelly persecute the Christians who did beleue that saith did iustifie and save, and hee answered that it was because he did feare least they would begin to beleue in Iesus Christ: and when the other asked of him, what euill it was to beleue in Christ? He answered, that it would be his ruine, and destruction: for if they did once beleue, in Iesus Christ, they would no more beleue in him.

The 61. Apologue, whereby is shewed that the Popish Absolutions are of none effect.

A Confessor demanded of his Penitent (before hee had absolved him) whether he did beleue that God had pardoned his sinnes: And the Penitent answered, that he did not: for (said hee) if I assuredly beleued that God had pardoned me, I would not haue come to you for your absolution: then

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then the Confessor said vnto him, vnlesse thou doest stedfastly beleue that God hath forgiven thee, I cannot absolue thee. If (said the Penitent) I verily beleue that I am pardoned, doe I beleue true or false? thou dost beleue that which is true said the Confessor. Then (said the Penitent) you cannot absolue me vnlesse God absolue me first, and being so, what would you haue me doe with your vaine Absolution? When hee had thus said he departed from him.

The 62. Apologue, whereby is shewed that in the Church of God there ought to be no Pope, nor Cardinalls.

Pope Adrian was asked on a time, why S. Paul speaking of Ministers ordained by God to gouerne his Church: and saying that hee had appointed some to bee Apostles, some Prophets, some Euangelists, some Pastors and Teachers, had not also added (as it was conuenient & necessary he should) that hee had ordained, that there should bee one Pope, and a great number of Cardinalls: and hee answered that in the Primatiue Church, men were so simple & grosse of vnderstanding, that if hee had named such

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kind of Creatures, they would not haue vnderstood what they had meant.

The 63. Apologue, whereby is shewed the folly of them who beleeue they shall bee saued by the Masses of S. Gregory, and how the world is abused,

A Cerretan or Popish Marchant, trauelled about the Country to vtter his commodities, and wheresoeuer he came, he said vnto the people, when any of you is likely to dye, hee ordaines by his last Will and Testament that his friends shall after his death, giue a Crowne to the Cordeliers to say the Masses of S. Gregory for him: but you do not consider that befoze they are begun and ended many dayes doe passe away, during which time y^e must needes remaine in the fire of Purgatory. Now if y^e will giue mee but halfe a Crowne for a man, I will assure you that yee shall not come thither at all; so that y^e will onely weare about your necks continually a little crosse which I will giue you, and die with it about you. And so many of the people receiued these crosses, that the Masses of S. Gregory lost their credit, wherefoze the Cordeliers made all meanes they

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they could against him, calling him a seducer of the people and a preacher of lies; but the Cerretan excusing himselfe, said that hee had spoke nothing but the truth. What? said the Friers, wilt thou affirme that thou hast authority to bring back Soules out of Purgatory? If I had so said answered the Cerretan, I would acknowledge my selfe the greatest sinner in the world: I said, indeede that I could presecue them from going thither, but I spoke not a worde of bringing them backe thence. Dost thou presume then (said they) that thou canst send them immediately into Paradise? No (said he) then I were a foole and an hereticke; but I said that if they would weare my little crosses, and pay mee halfe a Crowne a man, I would assure them they should neuer goe into Purgatory; and my reason why I said so, is, that in such a case they shall be sure to goe to the Diuells in Hell, because they beleene they shall obtaine remission of their sinnes, not by Iesus Christ but by paying halfe a Crowne, and wearing a little peece of wood about their necks; If that you would take as great heede to those thinges which you say when you preach your Indulgences, Suffrages, Merits, Benedictions Absolutions & Passes of S. Gregory as

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haue taken to my words, so many false and
faigned thinges which would neuer pꝛocede
out of your mouths, to the detriment and
ruine of so many simple people, who giue
credit to your lies, after that y^e haue blind-
ed their eyes with your hypocristie.

The 64. Apologue of the Cardinall of
Chiety.

Cardinall.

There was two men on a time talking of
the Cardinall of Chiety; and one of them
said, that hee had a braine so dꝛy and hard,
that a man could not with mattocks roote
vp the superstitions which grew there, much
lesse imprint Iesus Christ in it; and the other
answered; It is no maruaile if his braines
be so hard and dꝛy, for heretofore the moist-
ure therof did consume away wth his stupping
to bee Cardinall: and since hee was Cardi-
nall, to bee Pope, so that it doth wast and
consume continually.

The 65. Apologue, shewing why Pope Paul
made the Bishop of Chiety Cardinall.

After that Pope Paul had made the Bi-
shoppe of Chiety Cardinall, one of his
friends

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friends came vnto him, and said that hee had done ill, seeing that the Bishoppe was not so holy a man as the foolish world was perswaded; and the Pope answered, wee did not make him Cardinall because wee iudged him an holy man, but that the world might iudge vs holy in that wee exalt those which are commonly thought good men. Then his friend replied that the Bishop had taught some Venetian gentlemen part of Luthers doctrine; wee know that said the Pope, and therefore to bee reuenged on him wee made him Cardinall; is it a reuenge (said the other) to make him Cardinall? Yes, very great said the Pope, for whereas the world before tooke him for a Saint, now euery one will account a Diuell: and wee will yet make him moze resemble a beast, for wee will not onely not esteeme or regard him at all, but also make him commit a thousand grosse and absurd errors.

The 66. Apologue, shewing how men are abused by the Pope.

Certaine Germanes beeing asked why they went not to Rome as the custome was: answered, that it was because they did
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no more give credit to the Jubilees and Indulgences of the Pope, but onely to the indulgences of Iesus Christ, which through faith are offered by God, in all places, and to all persons; when the other replied that it were good to goe thither, if for no other cause, but to see the Cittie of Rome, which is so famous and admirable for monuments of antiquity: they answered and said, Seeing that for a long space, wee haue bene so blinde and foolish that wee haue beleued that Antichrist was our God, and vpon that confidence haue not spared our purses to buy Paradise, wee are now much ashamed to goe abroad, & to be seene and knowne to be Germans.

Thr 67. Apologue, wherby is declared the great perfection of the Chartreuse Friers.

THe Chartreuse Friers doe in vertues exceede all other religious men, which is proued, first, because they keepe Charity alwaies locked in their Cloisters for feare least they should lose her, and neuer suffer her to enter into the Hospitall where they lay their sicke, least shee should bee infected with their diseases. Again,

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they neuer suffer daime pouerty to come amongst them, least that being a woman she should defile their chastity. Thirdly, because they would not offend through disobedience, they keepe themselves for the most part in their chambers to the end that no man should command them any thing. Fourthly, the greatest part of their time they spend in sleep, that they may obserue the great vertue silence. Fiftly, they keepe patience alwaie prisoner least she should escape them, so that there is none among them hath patience, but hee that is in prison. Sixtly, they eate alone that they may lay vp what they leaue. Lastly, that they may bee humble in the lowest degree, they tye their humility at their heeles.

The 68. Apologue, wherein is shewed of what sort the life of the Monkes is.

THe Monkes of S. Benet were in hand with a young man of a village nere vnto them, to haue him be their Gardiner: and he told them that he would speak to his father about it, and giue them an answer on the morrow; but when his father vnderstood of it, although hee were a very old man, yet the

The 68. Apologue of the Monkes of S. Benet

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the next morning hee went vnto the Abbot, and made a great complaint vnto him, saying that the Monkes would marre and corrupt his Donne. How corrupt him: saide the Abbot. Wee would haue him bee our Gardiner, and doe him good, and not harme; then the old man said, my sonne is a verie carefull young man, willing to take paines, and hath so strong and able a body to endure labour, that hee can worke night and day, though his fare bee but bread and water: but you would make him a sluggish and sloathfull fellow, yea and a glutton too; wherefore doe not you thinke to haue him, for althoughe you would giue him twenty Crownes wages by the yeare, and all the shoes which hee should weare out, yet hee should not serue you. Then the Abbot said, that they would make him labour hard and giue him but moderate pay. As it is impossible (said the old man) to bee in company with Millers, and not be defiled with their meale: so a man cannot frequent the company of gluttonous, sloathfull and Idle persons, but hee shall bee infected with their gurmundizing, and sluggish kinde of life. Whereouer my sonne shall loose his credite for euer hereafter, and neuer get him any other Master, for who

will accept of his service, when hee understands, that hee hath liued with Monkes & nay, enery one will say vnto him, get hence, thou art not for my purpose; for all men will perswade themselves that hee is become a sluggish and vnprofitable person, and so hee left Mounseur Abbot without a Gardiner.

The 69. Apologue, whereby is shewed what good the Monkes doe in visiting the sicke.

A Certaine man hauing learned the true knowledge of Iesus Christ, and that his soules safety did consist in him alone, made his onely sonne partaker thereof. And with in a while after it came to passe that his son fell sicke, and in the extremity of his sickness had a consult with the Diuels, who tempted him, as they who were present might easily perceiue; wherefore his friends were very desirous to send for the Monkes to dyne them away: but his father withstood them saying, that it was sufficient to pray vnto God for him: not withstanding, when he was gone abroad about some business his friends sent for the Monkes; who were no soner

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sooner entred into the Chamber, but the Diuels left the sicke man, as hee himselfe witnessed; not long after his father returned, and as hee was coming into the Chamber, hee heard the Monkes exhorting him to put his trust in S. Francis, and his meritorious workes, and in the absolutions and pardons of the Pope, wherefore being very angry, hee tooke the gentlemen by their frocks and haled them out of the Chamber, as they were well worthy: but his friends said, alas, what do you meane in such sort to thrust out those holy and religious men? who as soon as they came into the chamber, made all the Diuels flye away, for they could not abide in their presence. Then the good old man answered, I do easily beleue you, for where these Diuels are, all other are needlesse and superfluous. Did not I heare them exhorting my sonne to put his trust in their trunperyes, leauing the confidence which hee ought to haue in God through Iesus Christ? And so shutting the doore vpon the Monkes, hee exhorted his sonne to put all his trust and confidence in God alone.

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The 70. Apologue, concerning the beard of the Capuchine Friars.

There was one maruailled much at the long beards of the Capuchin Friars, and a man in his company told him that the reason why they did weare them so long, was that, being they were young plants, they might through sained deuotion, and seeming grauity, take deepe roote in the hearts of men.

The 71. Apologue, shewing the folly of them, who doe almes to the Monkes.

A Iacobine preacher on a time inueighing against the Monkes, amongst other things, said thus vnto his auditors, all of yee deale very preposterously and foolishly, for if a wolfe at any time bee seene in your fields, yee presently set vpon him with dogges and outcries to kill him, or at least to chase him away, and yet hee cometh but seldome, and then constrained by hunger, being not otherwise able to liue; and if hee doe escape vnespied hee killeth but one sheepe at the most: but on the contrary yee kindly entertaine and doe almes to the

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Cordeliers of the obseruance, worshipping them as Saints, and yet they are domestick wolues, farre more dangerous then those which are wilde: for although they can well live (as they ought) by their owne labour, yet without any necessity they are daily at your gates, and deuoure not onely your sheepe, but also your Calues, your poultry, your bread, and wine, and other of your goods, and finally your credit and soules.

The 72. Apologue, by which wee may perceiue what are the Consciences of the Popes.

Pope Paul minding to giue Parma and Placencia to his sonne, proposed his purpose in the Consistory: and some of the Cardinalls withstood him, saying, that he could not doe it without danger of damnation, and proued it by diuers reasons. But the Pope answered and said: If S. Paul had so great Charity, as to desire to be an Anathema, and seperated from Christ, for his carnall brethren sake; why may it not also be permitted to vs, to goe to the Diuell through charity, that we may exalt our owne sonne? To this the Cardinalls (being vanquished by the

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the authority of S. Paul) could not tell what to answer, and therefore they suffered him to doe what he would.

The 73. Apologue, shewing how much authority the Pope hath ouer Paradise.

Pope Leo being at the point of death made shew of great trouble of Conscience, and anguish of mind. Wherefore his Confessor said vnto him, what doe you feare? you haue the keyes of Paradise, and of all the meritis of Iesus Christ, and there is none hath such authority and iurisdiction ouer them as you; then the Pope answered, do you not know that he which selleth any thing, hath no right in it after it is sold: wherefore I feare least that we, who haue heretofore sold Paradise, Iesus Christ, and his meritis to others, shall now haue no right nor interest in them our selues.

The 74. Apologue shewing a reason of the common saying that Antichrist shall bee borne of a Monke and a Nunne.

A Germaine asked a learned man, whether it might bee found in the Bible that

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that Antichrist ought to bee borne of a Monke and a Nunne according to the common saying: and hee answered no, and that in all the holy Scriptures there was no mention at all made either of Monke or Nunne: whence then (said the Germane) cometh it to passe that this saying is so commonly used, whereas (said the learned man) all men knew that Antichrist must needs be a great and extraordinary sinner, it seemed likely and agreeable to the truth, that hee should be borne of such persons as were notorious sinners above all others; now because amongst Wloemen, none are so bad as the Nunnies, and amongst Men, none so wicked as Monkes, men indged hee should bee borne of a Monke and a Nunne.

The 75. Apologue, carping at the ignorance of the Papisticke Bishops.

A Certaine man being asked what the two partes of the Episcopall Mitre did signifie: answered that the part before did signifie the new Testament, and that behind the old, and that the Bishops did weare them on their heades, to shew they both ought to bee well understood of them and laid up in

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in their hearts; being asked againe what the two labels did signifie which hang on the right side, and the other on the left: he answered that they did shew, that the Bishops did understand neither the one nor the other of them.

The 76. Apologue, shewing where the Popes holihes lies.

There was a man in Rome which did mocke at them who did call the Pope most holy, and demanded of them whether hee were more holy then Iesus Christ, who is the Saint of Saints, and the holiest of all: we know well enough (said hee) that hee is a sinfull man as we are, yea that he is an extraordinary sinner, so that all his holinesse is in his heeles; then (said another which was present) that is the reason that men vse to kisse his feet, namely because his holinesse lies in his heeles.

The 77. Apologue, by which is shewed in what Pope Leo was a good Cocke.

Times Saluiary hauing some occasion to, speake to with Pope Leo, came one morning

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ning very early to the Pallace, and had much adoe to get in to the Pope, because the Groomes of his Chamber were all asleepe. Yet, when at last hee was got in, hee found that the Pope had bene bp a good while before. Wherefore wondering at it, he said, Holy father, you were bp very early this morning: It is true said the Pope wee are a good Cocke, you are not a good Cocke (said Saluatic) to waken your Seruants, for I found them all asleepe; you are not a good Cocke to Crow, for you haue a very bad voyce: & as touching fighting you are not a good Cocke, for you are so fat and grosse that you can hardly goe, much lesse fight well: it remaineth then that you bee a good Cocke in scraping in the earth as hee doth, or else in satisfiing many women as he contenteth many hennes. At this the Pope laughed heartily, and confessed that he had said the truth.

The 78. Apologue, shewing that one cannot bee Pope and an honest man.

After the death of Iulius the second Leo (although he were a very young man) was created Pope, because all men thought him

him to be a holy and religious man; but after he had bene Pope a while, he proued a notorious sinner, and a dissipator of the Churches goods: wherefore on a time, certaine ancient Cardinalls reprehended and chid him handsomly for his euill life. And he answered and said, If we are wicked, let it be imputed to you, for you are they which haue made vs such as we are; the Cardinalls thought his words very strange, and asked him how they had made him wicked: then he answered; it was in making me Pope; for it is vnpossible at the same time to be both Pope and an honest man.

The 79. Apologue, of the folly of the Cardinall of Lunes.

THere were some that had made the Cardinall of Lunes belæne, that the eating of salt did damage and impaire the health of the body; wherefore that hee might liue long without sickness, hee would neuer eat salt in any kinde of meat; when a certaine man vnderstood of it, hee said it is no maruaile if the Cardinall of Lunes be a foole seeing that he doth neuer eat any salt.

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The 80. Apologue, by which is shewed
the quality of the Monasteries,

A Gentlewoman of Sienes on a time mee-
ting with a Sister of hers, amongst other
things, said vnto her; I am much griened in
mind by reason of my Daughter, who is you
know already marigeable, and to tell you the
truth she hath so little wit, that I am asha-
med of her; for so simple and foolish she is,
that one might easily make her beleue that
the spoone is made of a greene Cheese (as
the proverbe is) wherefore I am affraid to
marry her least she should be a langhing stock
to all that come in her company. And her
Sister answered place her then in a monaste-
ry for a time, and you shall finde that by fre-
quenting the company of Punnes, and o-
ther young Maides, shee will bee changed;
for indeede it is no maruaile if she bee so sim-
ple, seeing that you keepe her alwayes lockt
vp in your house, not hauing any to keepe
her company; now the Gentlewoman,
following the aduise and counsell of her
Sister, placed her in a Monastery, where
she had not bene a yeare, but being sent
for home, shee shewed that she knew more
then

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then her mother. Insomuch that when shee met with her sister againe, shee said, I desired that it might raine, and not that there might be a deluge: but my Daughter is of a little Angell become a great Diuel; for I thinke that if she had beene this time among so many Diuels, she could not haue learned moze wickednes then she knowes.

The 81. Apologue, shewing what thing the Popedome is.

Pope Clement (being very angry by reason of letters which he had receiued from England) sent for the English Embassadour and said vnto him: wee vnderstand that your King saith, that we are not Pope nor Vicar of Christ on earth; then the Embassadour answered, surely, Holy Father it is but your imagination: an imagination (said the Pope) we haue a letter to confirme the truth thereof. If it be so (said the Embassadour) it may be that the Kings Secretary did misvnderstand him. Hee that wrote this (said the Pope) hath written nothing but plaine and manifest things. Then the Embassadour said, it may bee that the Secretary did of purpose write that which was false to

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Popes Munkes & Friers. 115

breed discord betwene your Holines and the
 Maiesty of the King my Maister. But the
 Pope said, hee that wrote these letters is an
 honest man, and one that desireth peace and
 unity betwixt vs: perhaps then (said the Em-
 bassadour) the King spake these words in his
 anger, and is now of another mind: that
 cannot be (said the Pope) for hee spake them
 in the presence of his Counsell, and with good
 aduice, for he added that it was the opinion
 of all the learned in his Realme. If it be so,
 (said the Embassadour) that this is no faig-
 ned thing, but that it was written by a man
 fearing God, and faithfully executing the
 Kings commaund, and that the King spake
 them not in his anger; be you assured that he
 hath spoken the truth; for so well am I per-
 swaded of the Kings wisdom, that I know
 hee would not publikely haue spoken a thing
 of so great importance, if he had not bin cer-
 taine that it was true. What (said the Pope)
 will he take the Popedom from vs: perswa-
 ding his subiects that we are not Pope: then
 the Embassadour said, If you bee not truly
 Pope, the Popedom cannot be taken
 from you, because you neuer had it: and
 if you bee, although all England doe not
 hold you to be Pope, yet are you Pope not-
 withstanding;

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withstanding: then (said the Pope) wee will be Pope in other places, where they will account vs so; and not in England where they will not haue vs Pope. It followeth then (said the Embassadoz) that if you be accounted Pope in no place; you are not Pope at all. It is true, said the Pope. If it be so (said the Embassadour) the Pope-hood in it selfe is no true thing, but onely a dreame and imagination of men. Wherefore the King my maister saying that you were not truely Pope, said the truth.

The 82. Apologue, by which is shewed what kinde of men the Popes and Popish Bishops are.

There was on a time a Bishoprick of Florence void; and a young man of the same place well knowne to be a very wicked man, made all the meanes he could both with money and friends which hee had at Rome, to obtaine it: and indeed the Pope would very willingly haue bestowed it on him, in regard that hee offered great store of money for it, but hee was ashamed considering the qualities of the person; notwithstanding hee said to them which did sollicit him in the matter,

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procure the Lord Duke to give vs good information of him, and we wil confer the Bishopricke on him. When the young mans friends went vnto the Duke of Florence, & desired him that it would please his Grace to write vnto the Pope. and give good testimoniall of him, for all his preferment did depend thereon; and the Duke answered that he would doe it without lying, wherefore to satisfie them, and performe his promise, hee wrote vnto the Pope, that the young man was worthy, not onely to be Bishop, but also to be Pope, meaning thereby that he did abound with all kinde of wickednes. Hereupon the Pope not vnderstanding (or rather faigning that hee did not vnderstand) his meaning, as if the Duke had said he had been a very honest, learned, and religious man; presently made him Bishop.

The 83. Apologue, shewing the great fault of the Emperour Phoca.

There were certaine learned men talking, and reasoning together of faults, which Emperours of Rome had committed; and in the end they concluded that the grossest, and most pernicious fault of all was that of the Emperour Phoca, when he granted

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to Boniface the third, that he should bee Bishop of Bishops; for thinking to giue him the keyes of the Kingdome of Heauen, he mistooke himselfe and gaue him the keyes of Rome, and of the Empire. Wherefore it was Phoca, and not Constantine, who did enrich the Romane Church.

The 84. Apologue, whereby is shewed what are the deeds of the Popes.

Vhen Leo was made Pope, the Florentines made a great triumph: because hee was the first Florentine Pope; and at that there was a man of Genes in Florence, who making as though hee did not know the cause of their reioycing, demanded of some of the Cittizens why they made such a great feast: and they as it were wondring at his question, said, what: Doe you not know that wee haue a Florentine Pope? Is that then the cause (said the other) of your feasting and reioycing? O foolish people! There is no place except Rome, which hath had more Popes out of it then Genes; so that if Popes would make their Countries happy, ours had exceeded others in happiness; whereas it is now more miserable

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ble then any other, and principally by reason of Genuan Popes, which have ruinated it, as Florentine Popes wil ruinate and destroy Florence.

The 85. Apologue, whereby is shewed what are the exercises of the Monkes.

A Certaine Proctour of the law, being desirous to become a Monke of S. Bennet, did discover his minde to some Monkes of the same order; and they promised him to speake to their Abbot about it, not doubting but they should preuaile. Now when they did first commence their suite, the Abbot enquired of them of what profession the person was: And they answered that hee was a Proctour, who did frequent the Courtes of Law, and had bene exercised in pleading. Then (said the Abbot) let him not escape vs by any meanes, hee is the man wee would haue, for if he knowes how to plead well, he cannot chuse but bee a good Monke, and so they receiued and inuested him.

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The 55. Apologue, shewing of what sort the Monasteries are, and what ought to bee done vnto them.

THere was in times past a Monastery of Nunnes, which by reason of factions and dissentions raigning in it (according to the custome of all other) as also for many other respects might very well bee called hell. The Abbesse well knowing it, on a day called all the Nunnes together into the Chapter house and said vnto them: We see plainly how miserable our life is, in this place, where wee live as it were in a continuall hell; and without doubt if we persevere in this kind of life, we shall one day goe to the other. We know well that when wee came first into this Monastery, we were pure as Angells, chaste, humble, deuout, seruient to call vppon God, charitable, and full of all vertues: but thinking to come hether, as to the schoole of perfection, wee are become crafty, proud, factious, vnchaste, enuious, disobedient, conetous, peea filled with all kind of impiety; and yet euerie day wee grow worse and worse, so that without all hope wee shall be damned, if wee doe not in time seeke some remedy. Where-

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foze I earnestly intreat you that if y^e know
 any meanes to redresse it, y^e will impart it
 to mee, and if it bee good, I wil very willing-
 ly put it in practise. Then one of them said,
 I thinke it good that we resigne our offices
 to nouices, (who are Angels in respect of vs)
 and that wee choose out of them, one to bee
 Abbesse, another to bee Vicaresse, and ano-
 ther to be Mistres of the schoole, and so for
 all other principall offices; and this wee
 ought to yeld vnto, because they are not yet
 entred into our factions, nor diuided among
 vs, but are pure and vertuous, so that
 wee being gouerned by them may procure
 our owne safety, and after our deathes
 the Monastery will bee reformed. But all
 the rest opposed themselues against her,
 saying: Truly that were a faire mat-
 ter, that wee should become nouices a-
 gaine, and now at length obey them which
 yet saour strongly of the world; and it
 were a great credit surely for vs that the
 world should know that wee had so resigned
 our offices to nouices; it is far better (if you
 would not haue the nouices corrupted) that
 they gouerne themselues, and we our selues;
 the other replied, that so of one Monaste-
 ry they should make two, and beside the
 nouices

nouices should haue none to teach & instruct them in the Ceremonies of Religion. In the end, the Abbesse seeing they could not agree among themselves, said, for my part I thinke it most expedient for vs, that wee burne the Monastery, and that all of vs returne home to our friendes, where wee may liue peaceably, and honestly: this motion pleased them then all, and within a while after they set it on fire and departed.

The 87. Apologue, shewing the pride, couetousnes, and foolish superstition of them that say they can deliuer Soules out of Purgatory.

In a City of Sicilie, the Cordeliers in their sermons to the people, said that S. Francis did euery yeare on his feast day descend into Purgatory, and deliuer the soules of all that had giuen almes to his Fryers; whereupon many men to be in the number of their Benefactors, gaue them almes continually, that after death they might be deliuered out of Purgatory by S. Francis: When the Fryers of Saint Dominicke, w^{ch} labouines, (who are also called the Fryers of the Virgin Mary) perceiued that by this meanes, the peoples almes was diminished

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minished in their endowt, they got by into the
 pulpits and said, that the Virgin Mary, ha-
 ving more charity and authority then Saint
 Francis, did not suffer them which had bene
 beneficall to her Friers, to lye a yeare in
 Purgatory, as hee did, but onely seaven daies
 at the most; for (said they) every Watergate
 (which is dedicated to her) she descends into
 Purgatorie, & delivereth all which have bene
 benefactors to her Friers. After this, many
 belueued in them, so that they also had great
 store of almes. When the Friers of S. Au-
 gustine (called also the Friers of the Cruci-
 fixe because their Church is dedicated to it)
 perceined this, they began to preach Jesus
 Christ, and say that hee being charity it selfe,
 and far more powerfull then either S. Fran-
 cis, or the Virgin Mary, did not suffer them
 which belieued in him alone, to enter into
 Purgatory at all, but sent them immediat-
 ly into Paradise. And after that, many did
 adoresse themselves to Jesus Christ, where-
 fore the Inquisitors (or rather Inquinators)
 of the faith, approouing the opinion of the
 Cordeliers, and also that of the Jacobines:
 but on the contrary reprobuing & condemning
 of this & Friers of S. Augustine, as false & he-
 reticall, cited them to appeare before them; &
 said

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said they would haue them burnt, because they were so bould to magnifie and exault Iesus Christ aboue the Saints. For (said they) if this were true which y^e say, it would follow that not onely the Saints but also the Pope himselfe, should haue no authority in Purgatory,

The 88. Apologue, by which is shewed what are the fruites of the Confessionals and Confessors.

A Certaine man hauing many sons and daughters did nourish and bring them up carefully: not suffering them to frequent the company of any out of his owne house, for feare least they should be lead aside into any kinde of vice; and hee himselfe supplied the place of a master, for hee both instructed them in good learning, and was vnto them an example of vertue and piety; But it happened for all this, that in time they became all very wicked, committing among themselves much dishonesty. When their father perceiued it, hee much wondred and grieved at it, and calling them vnto him, hee sharply reprehended them, and demounded of them where, and of whom they had learned so

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so great wickednes: and they answered that they learned it out of the booke which hee gaue them to studie in, and of the maister which expounded it vnto them; then their father said, I am sure that I suffered you to read none but honest bookes, and that you haue had noe other maister then my selfe, and I neuer taught you this dishonesty. Then they said, doe you not remember, that when wee were to make our confessions, you gaue vs a booke called the Confessionall, commanding vs to studie our sins therein: Out of that booke wee learned all the euill wee know, and because wee did not vnderstand the one halfe of the wickednes contained therein, our Maister, that that is to say the Confessor, did expound it vnto vs, when their father heard this, hee presently cast the booke into the fire, charging and commanding them, that when they were to make their confessions, they should study none but the bookes of their owne consciences, and that they should neuer after confesse their sinnes to any, but God alone.

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The 89. Apologue, whereby is condemned the pride and ignorance of the Monkes.

A Carmelite on a time spake much in the praise of his owne religion, and preferred it before all other, principally, by reason of the antiquity thereof, saying, that the originall of it was from Elias in mount Carmell, whence they were called Carmes, or Carmelites; and also that in the time of Christ there were no other Monks or Friars beside them. And one which heard him, said then S. Paul where hee saith, Periculum in falsis fratribus, speaketh of you, saying that there were no other Friars at that time, and consequently your religion is Jewish, and not Christian, because it began before Christ. The Carmelite, not knowing what to reply, departed from him ashamed.

The 90. Apologue, whereby is discovered and condemned the ridiculous covetousnes, and superstition of the Cordeliers.

In Florence the Cordeliers, with many sayre words exhorted a Cittizen to hyre them to say the Masses of S. Gregory for a sonne

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sonne of his which was lately dead, saying, that by them he should bee deliuered out of Purgatorie, and hee, making as though hee were perswaded by their words, said vnto them, goe and say your Prayers, and if my sonne be deliuered by them, as your promise is, I will giue you a crowne; so the Cordeliers went to the Temple, and quickly multiplied by their Prayers, and then returned to him for the crowne, but hee said first shew mee some token that ye haue deliuered my sonne out of Purgatorie, and then I will giue it you; for so farre am I from knowing that hee is freed from Purgatorie by your Prayers, that I cannot tell whether hee went thither or no when hee died: when the Cordeliers saw hee would not satisfie their expectation, they went vnto the Duke, humbly intreating him that hee would doe them iustice; and hee presently sent for the Cittizen to come before him, and asked him why hee would not pay the Friers the crowne which hee promised them? Then hee said, I did not promise them absolutely; but in case, that by their Prayers they did deliuer the soule of my sonne out of Purgatorie: now seeing they can shew mee no good prooffe that hee is deliuered, I see no reason why I should giue them the crowne; when

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When the Duke heard this, he turned to the Cordeliers and said, procure the soule which ye haue deliuered, to come and tell me that he was deliuered by your Passes: or else to send two other soules to testifie vnto me that it is true which ye say, or at least to send me a writing subscribed with the hand of Christ to confirme your words, and ye shall presently haue the crowne, otherwise I cannot in iustice compell him to pay it. When the Cordeliers had heard these words of the Duke they went their waies hanging downe their heads and very much ashamed, but nothing at all amended.

The 91 Apologue, shewing that the Cordeliers of the Obseruance enioy more worldly pleasure then all other.

There were certaine men talking of the felicity of this world, and one of the company asked the rest whom they thought had the happiest life of all? and an old man answered him, that the Cordeliers did exceede all other in happines; for first (saith he) as touching their goods, they are exempted from all tithes, impositions, taxes, charges, molestations, and troubles, they

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they may haue what they will, and yet they liue in continuall idlenesse. Againe, they neede not feare banishment, seeing that there are Monasteries euery where, and that the folly and superstition of the world is such, and so great, that they should bee sure neuer to want any thinge concerning their credite, so grieuous that if the vilest rogue, and greatest sinner aliuie were of that order, hee should bee reuerenced of all; and for carnall pleasures, man and wife from the first time they fall in loue, haue no greater delight and pleasure then they, for they neuer marry, that they may bee free from the trouble, and charge of marriage, but as continuall louers, wholly apply their minds, by pleasant deuises and loue tricks to win the loue and good will of the Nunnes, deuout sisters, and other of their spirituall daughters, as they learne them. Finally, if wee speake of their consciences, it is certaine that they perswade themselves that they are perfect Saints, & that they can distribute an ouerplus of their owne merits to their benefactors: (& indeed they are so ouer charged with them, that if they did not disburden themselves on other, they were in danger by reason

of

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of the great and horrible weight of them, to
sinke downe into the deepe pit of hell) and
they thinke that they neuer offend God, but
iudge themselves the greatest friends hee hath
on earth, so that they passe all the time of
their life without any remorse of conscience,
persuading themselves that Paradise is their
owne, as sure as if they had it in their hands.

The 92 Apologue, shewing the Superstition
of them that whip themselves.

There was on a time a Tyrant in a city
of Italy, who fearing least hee should be
slaine by treason, did strictly forbid all kind
of Whores, so that every one for feare of
punishment did abstaine from them; but it
chanced that in the week which they call ho-
ly, certaine young men apparelled after the
manner of whippers, went (as the custome
is at that time in Italy) in procession through
the streets, whipping themselves cruelly,
to gaine pardon for their sins. The Tyrant
being certified of this, caused them to be
apprehended, and brought before him, and
then he demanded of them how they durst be
so bold, to goe masked contrary to his ex-
presse commaundement: But they answered that

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that they were not masked, but onely apparelled after the maner of those that whippe themselves. Then the Tyrant said, are yee not masked, when ye are so disguised that no man knowes you: And the whippers answered, that they so disguised themselves, not with an intent to doe any euill thereby, but to gaine remission and pardon for their sins. If it be so (said the Tyrant) I hold you excused; and that I may not hinder but rather further your good worke, and bee pertaker with you in it. you shall goe hence to all the Temples in the Towne, to gaine pardon for your sinnes, and the Beadle shall follow you at the heeles and whip you after his best fashion to ease you of your labour; and so hee commanded that they should bee one after another well scourged. Thus they who at the first went forth whipping themselves of their owne accord, departed very much discontented, and well flashed by the Beadle.

The 93. Apologue, shewing that the Popes doe nothing else but sucke and eat the Church.

In the time of Pope Leo one asked a Florentine which came from Rome, what newes

he brought thence: And hee answered, good newes; for the Pope hath giuen the Church to be a nurse to his kindred.

The 94. Apologue, shewing the liberty of a Councell.

Pope Paul the third being certified that the Councell of Trent was fled away, did reioyce greatly for many reasons, but especially because by that flight the World might plainly perceiue, that the Councell was free and not tyed; for if it had bene tyed, it could not haue fled away as it did.

The 95. Apologue, shewing that the Emperour had not taken hold of a good occasion.

There were certaine men talking of the Emperours friends; and one asked them who they thought had bene his greatest friend: And some said the Prince Doria, other the Marques of Pescaire, other Don Ferrand: but in the end there was one said, that it was Martin Luther, because that hee had opened him the way, and giuen him the occasion to make himselfe an absolute Monarch,

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narch, which notwithstanding hee hath not made vse of.

The 96. Apologue, shewing how Pope Paul repented.

Pope Paul as hee lay on his death-bed fell into an agony, & therefore was exhorted by his Confessor to haue patience, and to bewaile his finnes, recommend himselfe to God, and haue stedfast faith in Iesus Christ: and after that his Confessor was departed, a private friend of his came vnto him and said, holy father, haue not these wordes of such great importance, which your Confessor spake vnto you, augmented the paine and griefe of your heart? no surely, (answered the Pope) for they did not moue me at all.

The 97. Apologue, which sheweth what euill proceedeth from bad examples.

A Certaine Gentleman reproouing his sonne, said vnto him, art thou not ashamed to liue as thou dost? Thou dost not lead the life of a Gentleman, no nor of a Christian but of an idle, leaud & wicked fellow; for thou dost nothing else but eate, drinke, sleep, & play,

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and do all the villanies which may be imagined. And his son answered and said; Truly Father, I haue hitherto thought that I had liued the holiest and most honozable life of al, seeing that such is the life not onely of many Lords and Gentlemen, but also of Priests, Monks, Prelates, and Cardinalls, yea and of the Pope himselſe.

The 98. Apologue, shewing what maner of fellow the Pope is.

There were certain men talking together of the wickednes which was in y world, especially of whoredome and the Patrons thereof: and one of them said vnto the other, whom doe yee thinke to be the most notorious Band alike? And although for a time their opinions were different, yet at last with one consent they answered, that it was the Pope; for first, as a Band hee is y Protector of that Whore hee keepeth himselſe, and secondly is the safegard, and Defender, not onely of one Queene, but of more then fiftene thousands which are in Rome; so that hee punisheth those which offend, or displease them, and doth participate with them in the gaine which they

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they make as appeareth by the yearly tribute they pay vnto him.

The 99. Apologue. whereby is discouered the vn satiablenesse of the Mendicant Friers.

A Frier said on a time, that he did wonder the Sea did not increase, seeing that so many riuers did runne into it dayly, and not goe out againe; but a secular said vnto him, yee ought much rather, to maruell at your selues, seeing that euery one throughout the whole Papisticke common wealthe, doth giue vnto you, and yee giue nothing to other, and yet like vn satiable gulfes yee deuoure all, and so farre are yee from being rich, that on the contrary, yee are alwaies in one same estate of pouertie.

The 100. Apologue, whereby are shewed the qualities of the Friers.

Two Cordeliers on a time met with some of the Monkes of Saint Bennet and mocking at them, said, wee are in farre better estate then you, seeing that wee pay no tithes as yee doe; the Monks of S. Bennet answered

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answered, and said vnto them, it is not to be maruelled at; for men doe neuer heare Alles, nor milke Forcs.

The 101. Apologue, by which is shewed what benifite men receiue by the spirituall medicines of the Pope.

There was on a time in a city of Italis, a Physician of great fame, who did not cure the diseases of his patients, but with certaine syrups and drugges made them stupide and sencelesse, in such sort, that although they did still remaine sicke, and worse then they were befoze, yet they felt no grieffe, but thought themselues cured; wherefoze certaine Spokes repzeheaded him for it. And hee said vnto them, yee doe the like, for so far are yee from curing those which are spirituallie diseased; that on the contrary, with your humane traditions, superstitions, and hypocrisies, yee make them inwardly stupid, and vn sensible of their sinnes, and spirituall sickenneses, so that when they, giuing credit to your lyes, thinke themselues freed from them, they are in a far moze dangerous estate then they were befoze.

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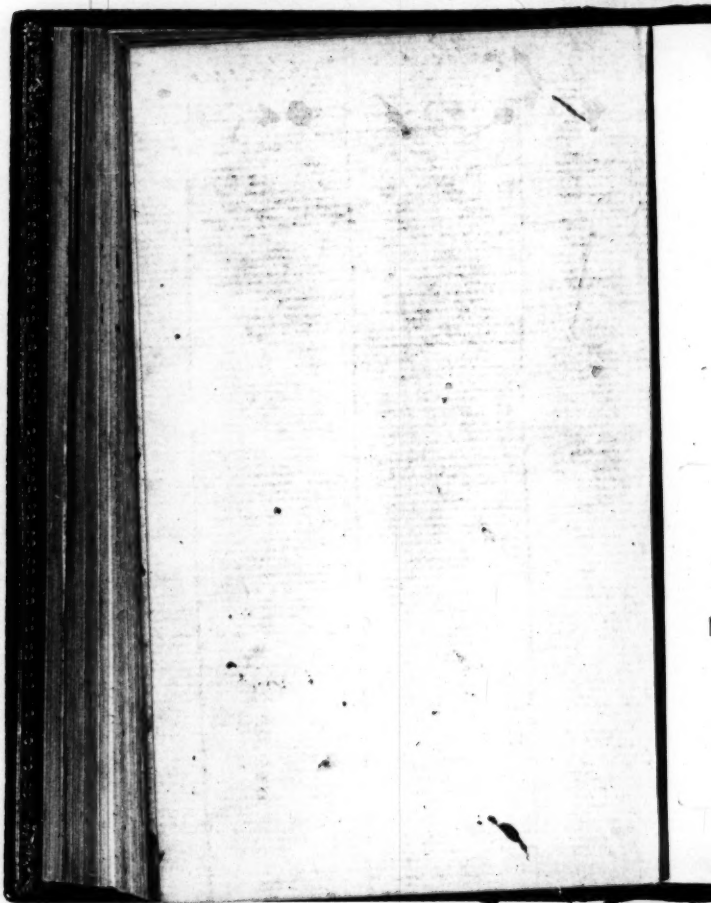
Epigramme Englished.

A Curate old within the Towne of Bresse,
Did an a time to Masse himself addresse:
He was an honest man esteem'd of all,
But yet a great mishap did him befall,
For's fight being bad, and also being in hast,
I'th Alter cloths he wrapt his God of pastet,
So when he minded was on him to feed,
Hee could not find him out to serue his need.
Wherfore he turnd & gropt, & look't, & cri'd
Ho, ho, thou diuell, where dost thou now a-
(bide?

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